



IMPRIMATUR,

*April, 4<sup>th</sup> 1665.*



*Line.*

*80. J. 78.*



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VINDICIÆ  
*Medicinæ & Medicorum:*  
OR AN  
APOLOGY  
For the PROFESSION and PROFESSORS  
OF  
PHYSICK. &c

IN ANSWER  
To the several Pleas of Illegal  
PRACTITIONERS;  
WHEREIN  
Their *Positions* are examined,  
Their *Cheats* discovered, and their  
*Danger* to the NATION  
asserted.

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By NATH. HODGES, M. D. Coll. Lond.

*In medicis rebus tractandis non solum unusquisque tenetur quantum in se est errores fugere & emendare sed & omnes qui in eos impingunt commonescere, antequam labes ulterius serpat in hominum exitium, Allar.*

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L O N D O N ,  
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APOTOGY





TO THE MOST  
Reverend Father in God,

HIS GRACE

GILBERT,

BY DIVINE PROVIDENCE  
Lord Arch-Bishop of *CANTERBURY*,  
and Metropolitan of all *ENGLAND*,  
and one of His MAJESTY'S  
Most Honourable  
PRIVY-COUNCIL.

May it please your GRACE,

**T***He neer alliance between DIVI-  
NITY and MEDICINE, whose  
relation is as intimate as the Uni-  
on of SOUL and BODY, hath settled such a  
Sympathy in both Professions, that they ne-  
cessarily partake of the Infelicity and Pro-  
sperity happening to each other; and thence*

## The Epistle

*it was, that when the REVEREND CLERGY (during the late Rebellion) suffered according to their sworn Enemies implacable Fury, the Professors of PHYSICK also by the prevailing Invasion of Empericks shared in the common Calamity; and since not without a Miracle that Storm is over, and the GOD OF ORDER hath moved upon our CHAOS, so that the Heavens are divided from the Earth, and our STARS shine in their proper Spheres, yeilding continually Influential Vertues in good measure to dispose the Feculencies below into a compliance with their refining Efficacies: I say, since the Restitution of our RELIGION and CLERGY, Physicians do justly congratulate the Success of both, and most heartily wish that the CHURCH may never fall again into the hands of Emperical Divines who as rudely treated peoples Souls, as the present Quacks in Physick do their Bodies, their crude and extemporary Effusions directly answering the others unskilful and dangerous Medicaments.*

*And*

## Dedicatory.

*And although the condition of Physick and Physicians is very little bettered, as if it were to be quite excluded from the benefits of the PUBLIC DELIVERANCE, yet we despair not by reason particularly of your GRACES Readiness and Zeal to Patronize LEARNING, that the Profession of PHYSICK and legitimate Physicians will after a long Confusion be separated and distinguished from the Dregs of illiterate Practisers: Such it seems is the boldness both of our common Empericks and upstart Pseudochymists, that they presume to entertain as great hopes of their prevailing over all ACADEMICKS, as the CHURCHES Enemies impatiently expect a Revolution, but I trust GOD ALMIGHTY in his Providence will utterly disappoint both; 'tis in the mean time our Advantage that some of our highest pretending Adversaries have made addresses to your GRACE, whose Judgment we esteem as the Grand Test to discover all those Fallacies both in Books and Men, which by reason of their*

## The Epistle

*cunning Adulteration pass currantly with others; but so soon as their Mercurial Tincture is evaporated, the remain will appear to be only Lead or some base Metall.*

*Because Your GRACE and many other Persons of great Honor and Worth do approve CHYMISTRY as the most probable means to discover a sensible Philosophy, and to furnish noble Medicines for the benefit of Mankind; some of our Mountebanking Vulcans have presumed to appropriate these high Favors, as if Your Countenancing all true Sons of Art did comprehend all who in order to their Delusion of the People call themselves Philosophers by fire, having neither satisfied the UNIVERSITIES nor any other legall Judges concerning their Abilities and fitness to undertake the most difficult Profession of Physick: no other Construction can be put upon that Transaction then a necessary invitation of ACADEMICAL PHYSICIANS to seek out and prepare the most effectual Remedies by Art acquirable,*  
*and*

## Dedicatory

and to give the People a just esteem of this way of Practice, to which because of the mis-carriages of Pseudochymists they are yet utter Enemies: but as for ignorant Quacks, who being Master of Reason can suppose that AUTHORITY will indulge them to abuse the People and oppose a Faculty established by Law? As these are Diseases in the STATE, so wholesome E-DICTS in time may happily be provided to deal with their most obstinate Complications.

I shall not intimate any Distrust by the use of many Arguments importuning Your GRACE to promote the speedy Enacting of convenient LAWS whereby Illegal Practisers may be Restrained and Punished; as MEDICINES when judiciously and according to ART applied, are worthily reputed ΘΕΩΝ ΧΕΙΡΕΣ, so Your GRACE in giving an opportunity of the Right Use will merit the greatest share in their Success and Commendations.

This small TREATISE and the Au-

THOR

## The Epistle

THOR being engaged to Encounter Multitudes of Monsters, like those which Pliny mentions whose Eyes are fixed in their Breasts, their Knowledge being naught else but Passion, have made bold to shelter themselves under Your PATRONAGE. May it please Your GRACE to accept this little Book on the account of the Subjects which it attempts to Vindicate, and the Author as one who devotes himself to be

Your GRACES

Most obedient Servant,

NATH. HODGES,

---

AUTHOR



AUTHORI CLARISSIMO.

IN VINDICIAS

*Medicinæ & Medicorum.*

*Carmen gratulatorium.*

**I**ngenium Oxonii, dum Terra Filius,  
( Author

Protulit, & gratos sparsit ubique sales ;

Aptius experto erexit Medicina Theatrum

Civibus hinc summo parta labore Salus :

Hic liber ingenium sapit Oxoniense, stu-

( pendum

Fudiciumq; Arti tum Medicis dat opem.

Quum Te Discipulum elegit Turquettus

( in herba

Messem conspexit, fœnora speque dotum,

Non instar tumuli condidit documenta, ma-

( gistri

Funus, at extincti spirat imago Senis

Quicquid Spagyrica Ars tibi suppeditare

( valebat

Calles, Galeni scriptaque nota tibi.

Sic bene miscetur veterum medicina re-

( centi,

Etatem inventis Ars renovare solet.

Deficerent laudes si digna encomia tanto

Authore aggrederer, vel metra digna

( libro

Vindi-

*Vindicias metuent hostes, calamumque vo-*  
*(lantem*  
*Plectere, cum nequeant effugere arte*  
*(necem*  
*Victrices sic quondam Aquilas plaga bar-*  
*(bara mundi*  
*Horruit & simili cessit in antra fuga*  
*Histrion, Tonsor, Annus, medicaster & om-*  
*(nis eodem*  
*Succumbent fato, Vindicisque Tuis.*  
*J. B. M. D.*

*Carmina Encomiastica ad Amicum dig-*  
*nissimum Vindicias Medicinæ & Me-*  
*dicorum edentem.*

**N***on Te scribendi Cacoethes corripit,*  
*(urgens*  
*Sed pia Vota, Librum facit Indignatio, cum*  
*(tot*  
*Undique conspicias a crebro funere doctos*  
*Depopulaturos Patriam ni vindice strictum*  
*Ostendente enssem, properantia Fata pave-*  
*(scant*  
*Hi mortis Socii humana vitæque Tyranni :*  
*Audet quisque sacram violare Machao-*  
*(nis Artem*  
*Et miscere agis lathalia pocula, spondens*  
*A tumultu vitam, Phœnicem suscitât ignis*  
*Non*

Non aliter prolem scintilla, damna salutis  
Vivida spes repararet; neque morbo pressus ut

(alim  
Expetat auxilium, cum sola pericula sal-

(vum  
More novo reddant; medicina insignia

(pascunt,  
Carnifices, & quot capitalem infligere pæ-

(nam  
Officiose optant, nefas illud morte piandum

Siquis de morbo quærat, proh! quanta la-

(tronum  
Insidias agro struat uni turba, crumenam

Et vitam simul eripiens, his maxima cura

(est  
Infandis, ut nemo evadat, tollitur ansa

Tuto occumbendi, ad mortem mors altera

(ducit.  
Acrius in medicos unita insania frendet

Qua modo Causidicos, Clerosque momordit,

(anhelans  
Doctrinam reduci Invidia sub nomine

(tantum  
Paonia artis plectere; vos exurgite, som-

(num  
Excute altum, fractis ruitura columnis

Ars Asclepiadis jacet, in vos ordine recto  
Odia festinant, medicina expulsa Facultas

Mox expectanda prædicat signa ruina  
Vobis Causidicis & cleris, quodq; dolendum

Vere,

*Vere, amborum tunc erit immedicabile vul-*  
*nus*

*Qui studia omnino spernunt Academica*  
*(praxin*

*Nonvolvendo libros certam se discere ja-*  
*(Etant*

*Ast exercitio, dum pellem quilibet ipsis*  
*Porrigit infelix, & ut experiantur inultas*

*Artes concedat, dum cameteria dignos*  
*Testentur, merito Doctoratq; coronent*

*Astrologus, Nutrix, Obstetrix, Pharmaco-*  
*(pola*

*Tonsor, Anus, stultus, mendicus, Pseudo-*  
*(chymaster*

*Perditam eunt medicam conjunctis viribus*  
*(Artem*

*Hac malesana cohors sistat vestigia, non-*  
*(dum*

*Voti compos, hic Author ab ipso limine*  
*(Fati*

*Falici medicinam languentem arte reduxit.*  
*Splendescet posthac medicorum Fama per*

*(orbem*  
*Non metuens Hostes : Sic nos servavit A-*

*(pollo.*

S.I. M.D.

**B***ella per Angliacos plusquam Civilia*  
*(campos*

*Grassata, immunis nec stetit ulla domus,*

*Per*

Per tot lustra suis jacuit medicina medelis,  
Plebs & Apollinea surripit arma toga,  
Horum par certamen erat, quot sustulit ensis  
Martius, indocta tot cecidere manu :  
Discrimen superest majus, cessante trium-  
( pho

Mavortis, gliscit perdere sava cohors,  
Et dum pace frui liceat, quam poscimus, alta  
Accelerat clades de grege quisq; novas ;  
Nulla quies populo, sunt mortis mille fene-  
( stra,

Certius occidunt Pharmaca, quam Gla-  
( dius :  
Sufficit exanguis qua parta est gloria pal-  
( ma

Humanum extinguant ne Chymica Ar-  
( te Genus.  
Undique poscit opem Gens nostra laborat  
( Agyrtis

Vindiciis pereat noxia turba tuis,  
Nullus inexpertam posthac exerceat artem,  
Pristina compenset damna futura salus ;  
Vindicia praestant Patrie (Vir docte) pe-  
( rennem

Pacem, unum exitium morbus & hostis  
( habet :  
Eia agite O Cives tranquillam ducite vi-  
( tam

Vivere non, sed ab his vita valere dolis

J. A. M. D.

Be pleased ( courteous Reader ) passing by literal Errors,  
to Correct these following Mistakes which escaped ob-  
servation.

**P**Age 49. for *Spermatich*, read *Wormatich*, p. 57. *Lesbian*, r.  
*Lesbiam*, p. 62. *proponabit*, r. *propinabit*, p. 84. *Pilats*, r. *Pilots*,  
p. 62. *gradatim est*, r. *gradatim ex*, p. 93. *arrive*, r. *arriving*, p.  
101. *firmiffa*, r. *firmissima*, p. 109. *bat chymical*, r. *bat difficult*.



VINDICIÆ MEDICINÆ,  
ET  
MEDICORUM.

OR, *An*

APOLOGY

For the PROFESSION and PROFESSORS

OF

PHYSICK.

CHAP. I.

*Of EMPERICKS, and their Practises.*

SELF-Conservation acted from an  
*innate Principle*, most powerfully in-  
clines all *Creatures*, especially *Man-*  
*kind*, to a full Compliance with such  
*Injunctions*, as may best conduce thereunto ;  
which being our chiefest *Natural concern-*  
*ment* in point of *Interest*, as well as *Duty*,  
requires our utmost Endeavor in avoiding  
what may be prejudicial, and choosing what  
B may

may promote this, so *just* and *necessary* intent: *External Dangers* hereupon Impressing a deep sense of their destructive Events, do incessantly sollicite for suitable hel<sup>s</sup> to rescue from those threatning Mischiefs, and by a more Cogent propensity all the Powers of *Nature* are set on work, and *Medicine* called in to assist with its *Effectual Co-operation* to oppugn *Diseases*, in order to an happy *Restoration* to that State which suffered by reason of their *Invasion*. So then, *Medicine* is commended to us as the proper *Means* whereby the proposed end of *Sanity* may most probably be attained; to which application is *naturally* made in sickness, from a well grounded confidence of its corresponding *Efficacy*, which good opinion of *Physick*, and the general conformity to those Primitive Dictates of *Self-conservation*, give advantage and opportunity to very many of insinuating their zeal and forwardness to contribute towards the better satisfaction of this obligation to *Nature*; and most people being easily convinced of the necessity incumbent on them to seek out for *Help* when seized by *Sickness*, and not discerning the Deceits of meer *Pretenders* to the Science of *Physick*, from the real abilities of *true Physicians*, are upon this account frequently misguided to imploy those who frustrate



strate the end of *Medicines*, and miserably disappoint their (otherwise regular) tendency, to *preserve themselves*.

That this *Delusion* may no longer prevail in Affairs of such Consequence as *Health* and *Life*; I have essayed to distinguish between those who without requisite *Qualifications* undertake the *Practice of Physick*, and such whom *Learning* and *Experience* have accomplished for the accurate discharge of their Noble *Profession*. I shall under the notion of *Empericks* treat of the first sort; and however the term *Emperick* is notoriously known in respect of the vast \* swarm of them which pester all places, confidently pretending to *Physick*: yet to avoid mistakes, I shall explain what I intend by it. I style him an *Emperick*, who, *without consideration of any rational Method* undertakes to *cure Diseases*, whose frequent *Periclitations* (as he conceits) surpass the *notional Theory of Physick*, and his *proof of Receipts* seem to him more satisfactory than the *Scholastick odd rules of practice*: But what can be expected from such *rude Experimentings*, not respecting any *Indications*, or other *circumstances* very considerable in the right effecting of a *Cure*? Who questions but that such *Morbos Andabatarum more impugnantes*, Proceeding blindfold to their attempts, must

\* Omnes homines, viri aequè ac femine, anus aequè ac virgo omnes inquam medici videntur frui ut si omnes qui medica artis cognitionem atque scientiam falso nomine sibi adscribunt, numero comprehendere velis, prius quot fluctibus mare à condito ævo agitatum sit sermone atque oratione expeditis scidel in praxi. lib. de morb. incurab.

inevitably err? Indeed the *Empericks* voice up their *Experience*, and think it an *authentic Diploma*, capacitating them to practice *Physick*; I shall therefore enquire what *Experience* is, and then a right judgment may be made whether these answer their pretences herein.

*True Experience is constituted of Reason and Sense*; for as a judicial observation of *sensible Experiments* produceth apt *Theorems*, so thereby the *Intellect* forms *Universal conceptions* and essays their confirmation by repeated *experimental Operations*, whence issued what men call *Science*, together with all its *eternal and immutable Truths*; henceforth unquestionable by *Sense*, which having the *Royal assent* affixed to them are *standing Laws* not subject to future *Censures*: So then there is no cause why we should return to the first more rude and imperfect way, since the *Science of Medicine* is not only already *invented and discovered*, but adorned with *intelligible Rules and Aphorisms*, and thereby improved to *general use*. The *Experience* therefore of these *Empericks* being altogether void of *Reason* and dissentaneous from the known *Maxims of Medicine* is meerly the effect of *sense*, and consequently *brutish*; for the *enumeration* of their *presumed successes* because of this defect of

*Princi-*

*Principles*, is not argumentative to conclude an attainment of *Experience*, in regard that *Reason* did not make *due collection* from those *trials* and *periclitations*; but these in their *practice* act not unlike some who take pains rudely to heap stones together, designing thereby to erect an artificial Structure, the event being far otherwise; for the higher the heap ascends, the neerer is its downfall and ruine: And so when the *Empericks* multiply their *inartificial Experiments* to meliorate their *knowledg*, and to acquire *experience*, fruitlessness attends their labors, and destruction those who confide in their promised *experience*: They in the mean time who have the luck to be the *A B C* of the *Empericks* first attempts, and patiently submit to their *Embrio experiments* run no small hazard, when their best grown Endeavors prove *Molas-like*, *unshapen*, and *monstrous Births*.

It is confessed that the advantages to *Physick* have been very considerable upon the account of *dissatisfaction* with some *old Tenents*, whereupon just occasions of further *search* and *inquiry* were administered to make *new* and more *useful discoveries*; but yet I cannot allow the inference by some late Writers in favor of

the Vulgar *Experimenters*, from hence deduced, as if because the *Medicinal Science* by successive discoveries was so much improved, a through alteration of what remains, seemed no less necessary to its compleatment and perfection; and therefore *Empericism* ought to be encouraged as the likeliest means to advance this hopeful work, for the consequence is altogether illogical, and fallacious to conclude from some particular defects in *Physick*, that the whole *Art* is thereupon impleadable of the same misprision of *insufficiency* and *uncertainty*; and that reasoning equally absurd, which pleads for the *Empericks* to be countenanced as if their *experimentings* might very much further this pretended *Reformation in Physick*: the new *Doctrines* are so far from designing the subversion of the *ancient foundations*, that they appear considerable additions \* confirming and establishing them, and they who have been prosperous in making *discoveries*, did not in order to their scrutiny devoid themselves

\* Multum egerunt qui ante nos fuerunt, sed non peregerunt multum adhuc

restat operis multumque restabit, nec ulli nato post mille sæcula præcludetur occasio aliquid adhuc adjiciendi, Sen.

Quod ævum tam rude aut incultum fuit quo non aliquod medicina si-  
ve ab ingenio siue ab exercitatione additamentum seu ornamentum quo la-  
cunæ plenior quam ante fieret acceperit, & Carolus Pils. in præfat. lib. de  
serosa Colluvie

of all *artificial helps*, but proceeded under the conduct of *firme* and allowed *principles* to their successful *disquisitions*, nay were it granted that not only every Age (as is abundantly evident) but each person should take notice of something before unobserved, yet would not these hereby ruine the settled constitution of the *Medicinal Science*, which notwithstanding all such successes, is still permanent and unshaken: indeed many who applaud their Service, have troubled themselves rather to question *Opinions* in *Physick*, which are *conjectural* and the Product of *Fancy*, then well formed *Aphorisms* drawn immediately from *sensible observation* on which the *Science* of *Physick* is chiefly founded: and to this purpose, not a few have misplaced their pains in examining and disputing the *Hypotheses* of *Hippocrates*, *Galen*, and their *Disciples* about the *Humors*, *Qualities*, and the like *Sentiments* of those *Authors* who thought fit thereby to express their Conceptions, if any quarrel with those *notions*, they may take the same liberty of substituting others more agreeable to the *Phanomena* of *Nature*; but the *substantials* of *Physick* are not altered by the various dresses wherein they appear suitable to every Age.

As for the *Empericks* fitness to enter-  
prise this pretended *renovation* of *Physick*,  
there seems to be no sufficient ground for  
any such expectation. because they in  
their *experimentings* wanting *directive*  
*precepts*, can make no *true judgment* of  
their performances; from whence also no  
*Rule* can be formed as their natural re-  
sult: they who would become *Physicians*  
are not educated as the raw *Lacedemonian*  
Souldiers were wont to be, first learning to  
fight in the dark, being emboldned to de-  
sperate attempts by this initiation in night  
service; for *gross ignorance* is so far from  
accomplishing to attain the greatest diffi-  
culties in *Physick*, that it utterly *incapaci-  
tates* for such undertakings. When I  
have given an account of the several *sorts*  
of *Empericks*, their inabilities to advance  
*Physick*, may be easily apprehended: of  
which in the next place.

- I. The first sort of *Empericks* are such  
who try *accidental* and *chance experiments*  
on the diseased, not having any sufficient  
ground of perswasion that the *Medica-  
ments* thus *proved* are *proper*: it may seem  
strange that any who pretend to *Reason*,  
should after this manner sacrifice to *For-  
tune*, \* and yet they cannot be numbred  
whom *good luck* and *presumptuous hopes* of  
*success*

\* *Inexperientia facit  
fortunam, ut  
experientia  
Artem.*

*success* encourage to give *Physick*: the  
 business is not so much, how likely or  
 contrary the *applications* are to the *Dis-*  
*ease*, if a *Cure* is wrought thereby; and I  
 will not deny but that some of these are  
 very prosperous by the use of *Medicines*,  
 not reduceable to any known *Rules of Art*;  
 if the reason is demanded, I know not how  
 to avoid the attributing of their successes  
 to any other power then the *Infernal Spi-*  
*rits assistance*: the *Divines* term this an  
*implicite compact*, for that person (as a  
 reverend and late Writer notes) *Who ap-*  
*plies the Creatures to those ends and uses,*  
*to which either by its own propensity or by*  
*God's institution it was never inclined, is*  
*at length taken in the snare of prestigious*  
*and diabolical delusion*: And the excel-  
 lent *Matthias Mairhofer* is of the same  
 judgment; *Quando aliquis assequitur ef-*  
*fectum propositum non adhibenda causas le-*  
*gitimas & legitimas causarum condiciones*  
*licet sciens & deliberate non expetat Dia-*  
*boli auxilium, dat tamen operam in procu-*  
*rando effectu quibusdam occultis dubiisque*  
*modis, qui à Viris bonis merito judicantur*  
*symbolum Diabolicae operationis clam inter-*  
*cedentis* (says he) *When any person de-*  
*signs the attainment of any effect without*  
*respect to natural Causes, and not heeding*  
 the

the conditions necessary to its production, although he doth not wittingly, and with deliberation implore the Divels help, yet working by occult and dubious waies he is most deservedly censured by all good men as guilty of a private and more secret Covenant with the Divel to co-operate with him. I cannot distinguish between Charms and other known and solemn methods of Sorcery and Witchcraft, and these no less prestigious and hellish practises; in a business of such consequence, I am willing to speak plain, that the busie and officious people of both Sexes may understand their adventure, when either out of an ambition to gain the popular repute of doing good, or for profits sake they give Medicines at random, not being able either to satisfie themselves or others concerning the true Vertues thereof, and the reason of application; if what is thus given, succeeds not, then must they answer (at least to God) the death of the Patient, if the party recovers, then is there just cause of suspicion that the evil Feind is their Adjutor with his long experienced skill, being willing to cure the Body of one to destroy the Soul of another: When Learned and Experienced Physicians are at hand, what occasion is there that these Empericks should hazard their  
best



best part, and so highly injure themselves in hopes of doing good to others, or any people be so deluded, as to let the Devil practise upon them, and even possess them with health.

The common plea of these *Empericks* in respect of the hazard of their *fortuitous experimentings* is altogether vain, they perhaps thought the *Medicaments* by them thus used at random to be innocent and safe; but I must rejoyne that not only time and opportunity is lost by the interposition of these *Empericks* with their supposedly harmless Medicines, and Nature thereby suffers an interruption in her methodical course, on both which Physicians most judiciously do lay great stress but granting that the things in respect of their nature are not deadly, yet being indirectly given, the event may possibly prove them such: for when a little Saphron (as a good Observator writes) did immediately kill, a familiar Clyster presently occasioned death, a little Oyl of Roses (which I have seen) threatned the same fate, and an opiate Collyrium (if we credit *Avicenna*) straight-ways depriv'd of life; I say, when the safest Medicines are by these *Empericks* unduly and at all peradventure applied, though contrary to the true and genuine

*genuine indications of cure*, they are so far inexcusable upon the account of such *hazards*, as that they deserve the severest *censure*, who kill with reputedly *safe Medicines*. Well then, there is no reason why these *Empericks* should make a *Lottery* of mens healths, and in hope of a *prize or cure*, hazard Natures stock; for in this business there is not only an extraordinary number of *blanks*, meer *negations* of *advantage* and *success*, but infinite *positive evils destructive*, and *poysenous* to mens bodies, and these are most frequently drawn by the *unfortunate Empericks*: *Ptolemeus* therefore (as a good Historian affirms) not upon a much different occasion, wisely answered, *ἡ δὲ ὁμοίαν εἶναι τὴν πλῆθυν τὴν τῶν κινδύνων, καὶ τὴν τῶν σωμάτων*, h.e. *There ought not to be the same hazard of mens bodies as of Dice*. I shall conclude this Head with a weighty saying of a late Writer, *Fortuita nullo modo censenda sunt remedia*; *Chance applications deserve not the very name of Remedies*.

2. They are also *Empericks* who make experiment of any Medicine or Receipt from an *Opinion* only of its sufficiency and fitness to cure, as chance *Periclitations* prompted on the others, so *credulity* spurs on these to practise *Physick*,

sick, who have no other direction then what proceeds either from *Fancy* or *History*. Geber gives us an apposite description of the first; *Qui animam habent opinantem phantasiam quamlibet, & quod credunt se verum invenisse, fantasticum est totum, à ratione devium, errore plenum & semotum à principiis naturalibus*, says he, *Such persons who are wholly guided by fancy, when they please themselves with an Opinion of true discoveries, they are meerly deluded and run into error, wanting the safe conduct of Reason and natural principles to be the sure foundation on which they ought to build their knowledg.* But the *Profession* of *Physick* requires the most improved judgment to a right management and exercise of it, and by no means is the proper business of *Fancy*, which being incapable of deliberation cannot weigh all necessary considerations in order to a regular cure.

'Tis true, that the operations of *Fancy* have oftentimes appeared very powerful, so that many wonderful effects owe their production chiefly to their energy; but yet I deny that the strong conceit of any person can naturally impower any *Medicine* with new vertues to eradicate the *Disease* for which it is to this end directed:

Sapienter Em-  
pedocles asse-  
rit nervos  
sapientia esse  
non temere  
credere.

ed : the true *Physicians* endeavor to beget a good confidence in their *Patients* of their *Abilities* ; the propriety of the *Medicaments* prescribed by them, but the design is only to compose the *Spirits* that they may act uniformly in promoting the efficacy of the *Remedies*, whereas these *Empericks* possess the *fancies* of the sick by the prevalence of their *imagination*s, and hope thereby to work something answerable to the *impression* made upon them ; and I question not but that the *effect* will resemble its *cause*, and the *presumed cure* also prove *phantastical* and *imaginary* , yet by all possible means do the *Empericks* strive to credit these *Operations* of *fancy* , persuading people to obey the strange *inspirations* and *secret impulses*, which at any time either they suggest, or else happen to those who give themselves up to follow such *delusions* : did these consider that their *fancies* are frequently as *diseased* as their *own*, or *Patients bodies* admitting *impressions* according to the acuteness or greatness of the *Morbifick invasion* , they would seek to *physick* for help, rather than *profess* it by the tutorage of *fancy*, or be matriculated in *Bedlam* before they attempt such kind of *practices* : I shall produce a sad example to caution others ; a

Revela-

*Revelation* was communicated to one being indisposed, that she must in order to her recovery drink the decoction of an Hearb growing in such a place; but alas! the hearb proved Hemlock, and that *impulse* of *fancy* dispatched the Patient to another World.

I pass over the fond conceit of many who pretend *familiarity* with their *Genii* or *good Angels*, from whom, as they relate, they learn effectual Secrets to remedy most Diseases; for since that the events are not answerable to such extraordinary communications, there is just cause of suspicion that these *Empericks* either most pitifully cheat themselves by their easie perswasion, or others by imposture.

By *History*, I intend Medicines learn'd by *reading* and *report*, for the *Empericks* do sometime study Receipt-books to stock themselves with Medicines against most Diseases, and when they have proceeded so far, they are impatient for an opportunity, to give an account of their ripe abilities; if also a *Receipt* or *Medicine* is well vouched, many think that they may safely experiment its admirable *vertues*, and as in some places the execution of the Prisoner precedes his Tryal, so it is here, for these being fully perswaded that such Secrets

crets are not inferiour to the commendation of them, make proof, and afterwards (oftentimes too late) reason about their fitness for the Disease and Patient, because so many employ themselves, their friends and purses, to procure or purchase Receipts or Secrets in *Physick*: I shall enquire how far not only such as are *ordinary*, but the *extraordinary Arcana* may enable to practice, and if an ordinary measure of skill by the help of directions and cautions in the use of either may be sufficient for persons not indiscreet.

Were it not confessed that *Receipts* do little in *acute Diseases*, I would easily prove it, for almost every hour varies the case, Nature being in a continual Agony to extricate her self by all possible means from the fury of the Distemper, and solicitously finding out the most expeditious way, respecting the peccant matter and parts chiefly affected, to free her self from imminent danger, in which sharp dispute sometimes she gains and sometimes loses, altering accordingly all the concomitating *Symptomes*, so that she must be traced in all her anomalous motions, in which hurry what place can there be for a set Receipt most commonly fixed to some general intent? Neither in *Chronical Diseases* can even

ever the *extraordinary Arcana* be at the same time *Physician* and *Medicine*, for such *Diseases* are never at a stand, but (if not interrupted) do regularly observe their *encrease, state, and gradual declination*, in which several tendencies though obscure and almost indiscernable, *Nature* is yet highly concerned to promote their methodical completion, and if any defect or obstruction, either delays or stops this orderly course, it is the *Physicians* business by his experienced skill according to that exigency to remove all impediments, and effectually assist *Nature* in the due prosecution of this hopeful transaction; but that these *Arcana* should be so fitted to the successive alterations of *Diseases*, as by the same operation to carry on different Agencies, seems to me as improbable as the doctrine of elective *Catharticks*; I rather think that the *Patrons* of these *Secrets* will urge their *Universal power*, as if they were *Plenipotentiaries*, not tied up to a strickt observance of any either private or publick instructions, but left at liberty to act according to the exigency of affairs, and the truth is, these need no Physicians if they can rationalize their *noble Arcana*; but since that these pleaders for such like conceited Remedies cannot

C

produce

Fabrit. ab a-  
guapend. p.  
309.

produce one Medicine to verifie and confirm their Assertion, we are not obliged to give them credit: *Fabritius ab Aquapendente* gives us another account, *Nihil magis medicos in facienda medicina preclaros reddat, quam distincta differentiarum intelligentia cujusque morbi, & ea accommodata ad singulas remediorum administratio, ubi indicationes potissimum attendende*, says he, *The right distinction of diseases, and apt prescriptions according to their several indications, do chiefly advance the repute of Physicians.* But how can these *Empericks* by the help of their *Receipts* and *Arcana*, and the common directions about the *Dose*, the *manner* and *time* of giving them, and such like circumstances be enabled to know the *Disease* to which their *Secrets* are appropriated, distinguishing it from others, which in most of the *Symptomes* agree with it, and exactly discerning the strange intimate complications, of great consequence in the performing of a *Cure*. These *Empericks* with their noble *Arcana* the lawful issue of *Physicians*, but unhappily nursed abroad, seem not unlike him who having procured the Pensils of an excellent *Limner* did conceit himself capacitated thereby to draw Pictures to the life as the Painter

was



was wont to do, whose they were, but upon tryal, he quickly found his error, for it was the direction of the Pensil that produced such admirable Pieces of Work, wherein lay his deficiency: So in *Physick*, an ignorant person may have Receipts and noble Medicaments which avail nothing without an *artificial application* by them not acquirable.

3. The most plausible part of the *Empericks* rely on their *observation* of what doth well or ill under their hand, with a resolution to *prosecute* or *reject* according to their *success* or *miscarriage*, these herein presume to juggle with *true Physicians*, but should people be as prodigal of their *Lives* as these are of their *skill*, or had they full license for their accomplishment to depopulate whole Countreys, yet cannot they make any *certain* and *infallible observation* to be a sufficient Directory to them in their future undertakings:

\* I grant indeed that these *Empericks* do rudely *imitate* their preceding Experiments, with what hopes of success I know not; for should we admit that one of their *Receipts* or *Medicaments* wrought a Cure on a Patient, yet why should it have the same effect on another, who it may be differs in many respects more from the per-

\* In medicina cum laude facienda multa & pæne infinita sunt animadvertenda quæ à rudi empiricorum populo non annotantur, Hieron. bard.

son so cured, then another Disease from that ; and therefore such a *Preparation* or *Receipt* may by the same rule as well respect *distinct Diseases* as *distinct Persons* : Whereas a right practice of Physick consists in a due *appropriation* of *Medicines* or methods to the several *constitutions* and *conditions* of the sick ; if the same body every moment somewhat varies from what it was, and the repetition of the same Medicine upon this account is not alike beneficial, what probable expectation can be had from the same application to all who labour under the same Disease, which more disagree amongst themselves, then the Clocks in *London* and *Paris*. The Dialogue in *Plato* between *Socrates* and *Phædrus* is very pertinent : *Socrat. Si quis dicat, ego quidem illa scio corpori admove- re quibus & caleseat pro arbitrio meo & frigeat, & vomitus & dejectiones perficiantur & hujusmodi plurima teneo, quibus cognitis & medicum me esse profiteor, & alium quemlibet medicum me facere posse dico, quid alium responsurum autumas ? Phædr. Nihil aliud quàm percunctaturum nunquid etiam sciat, quibus, quando & quousque singula horum sint adhibenda, quod si nesciat, necessum est eum insanire qui quod ex aliquo medicorum audierit quic-*

*quicquam vel in medelas nonnullas incid-  
rit à se probatas neque artis aliquid intelli-  
gat medicum se evasisse putet, h.e. Socrat.  
If any person says I can dexterously apply  
those things to the body which at my plea-  
sure shall heat or cool it, and I understand  
Emeticks, Catharticks, and other ways  
of evacuation, besides very many Medi-  
cines, by which I am not only able to pro-  
fess Physicks, but be a fit Instructer or  
Tutor of others; what thinkest thou a stan-  
der by would answer? Phædr. I suppose he  
would enquire of him whether he knew  
to whom, when, and how long those Re-  
medies might be useful, and if he satisfies  
not these Questions and Doubts, although  
he fancies himself to be an expert Physi-  
cian, yet seems he rather to be besides him-  
self and distracted, who adventures to give  
Physick by the help only of some Receipt-  
books, or a few Medicines learn'd from  
Physicians, not being acquainted with the  
very Rudiments of the medicinal Science.*

Besides, it many times falls out that  
these Empericks in their strict noting of  
the events of their Medicines, do greatly  
mistake in not rightly distinguishing be-  
tween a true effect and Cure performed by  
their vaunted Receipts and the successful  
labour of Nature, to be with the same

\* *Sibi egregie sapientes videntur tamen in maxima rerum ignorantia versantur, & ignorantia tenebris circumfusi doctrinæ causas intueri mentis suæ acie nequeunt, Shegk. in epist.*

pangs delivered of their *Medicine* and the *Disease* for which it was appointed: That *deplorate Diseases* may be sometimes cured by such *desperate irritations*, is altogether undisputable; as also that these \* *ignorant Practitioners* do commonly use such *Medicaments*, but let the World judge what will be the issue, if the *Empericks* not apprehending how it came to pass that the Patient recovered, shall be invited and encouraged to give the like *Medicines* as having their *Probatum* annexed to them. Neither can these *Empericks* tell when their *Arcana*, or *Receipts* infallibly cure, by which the *fierceness* of the *Disease* may possibly awhile be *check'd*, and the *raging symptoms* so *becalm'd* as if all was well, but soon after like flames suppressed, the *Distemper* breaks out again with more violence. I shall instance in the *P O X*, for which every *Emperick* pretends a *secret Receipt*, and if Nocturnal pains cease, the *Gonorrhea* stops, and the virulent Ulcers heal, 'tis immediately concluded that the Patient is rescued from that tyrannical Disease, and the excellency of the Medicine is cry'd up, as if it was powerful enough to extirpate certainly this foul Distemper in all who shall make tryal of it, but within a few months

at

at least a year or two, it becomes too manifest that the *Cure* at first was only *palliated*, in regard that it returns so notably improved, when many hundreds, thus abused, are witnesses to the truth of this *Accusation*; I wonder with what face these *Empericks* can pretend from such disappointments of their Patients to an *observation*, emulating the true Physicians *Collection* \* made by *Reason* and *Experience*.

Thus much for the brief discovery of the several sorts of *Empericks*, who notwithstanding their insufficiency, would yet be *tolerated* and have *full liberty* (as they phrase it) to do what good they can; 'tis not to be questioned but that if such an *universal license* should be granted, these *Empericks* would more boldly impose on the credulous people: When I consider the mischief which would undoubtedly happen in *Trade*, if all persons at pleasure without serving an Apprenticeship or allowance of the respective Company or Corporation, might set up and enjoy the same Priviledges as those who were trained up in those Callings, this being the directest way to ruine Trade; since that hereby *Private Interest* is advanced above the *Publick*; he who hath

\* Οἱ μὲν ἔν  
Εμπειροῖ  
δι' ἐμπειρίας  
ἐνέσκειν  
πανταχά πιν·  
ἡμεῖς, δ' τὰ  
μὲν ἐμπειρία,  
τὰ δ' λόγῳ  
μήτε γὰρ ἐκεί-  
νῳ ἰκανῶς  
ἔῃ πάντα μὴ-  
τε μόνον ἐν-  
έσκειν ἢ λό-  
γον, Gal. lib.  
3. meth. med.

but half an eye may foresee of what ill consequence this *Universal indulgence* will be in *Physick* of an *higher concernment* than *Trade*; in this he who miscarries doth chiefly ruine his own Fortune, but in the other by how much more unfit the person is who practises, by so much more hazard and danger attends all who have to do with him: I cannot resemble the issue of such a *toleration in Physick* to any thing better then to the *Ocean* which rests not because of its *community*, either one Billow continually dashes against another, or many conspire together to croud themselves into a publick storm: So *such liberty to practise Physick* will as surely produce rude clashings amongst those who so earnestly press for it, raise dismal storms endangering the \* peoples lives, and shipwrack the most excellent Science of *Physick*.

\* *Medicina infamis propter corum qui eam exercent imperitiam.*

\* *Experim. philos. lib. 2. p. 220, 221.*

I very much wonder that the honorable Mr. Boile \* should so much favor the *practise of Empericks*, he thinks that the *knowledg of Physicians may not be inconsiderably encreased*, if men were a little more curious to take notice of the observations and experiments suggested by the *practise of Midwives, Barbers, old Women and Empericks, and the rest of that illiterate Crew,*  
*&c.*

&c. And in another place wills *That we disdain not the remedies of such illiterate people only because of their being unacquainted with our Theory of Physick, &c.* Which expressions seem very much to plead for free practice, for should *Midwives, Barbers, old Women, Empericks, and the rest of that illiterate crew being unacquainted with our Theory of Physick,* be restrained, then might *Physicians* miss of that not *inconsiderable encrease of knowledge promised*; verily the accomplishments of *Physicians* are very mean in the opinion of this honorable person, that may not be *inconsiderably encreased* by such *inferior and improbable additions*: but the case of *Physicians* as yet is not so desperate, as that to prevent sinking they should grasp at small rotten sticks and straws to be their treacherous support: did I not believe that these lines fell as a casual blot from this honorable persons Pen, I should more strictly examine them.

And since that not only a *toleration* to practice Physick is so much desired, but an *equal liberty* to introduce *new Maxims* into the Medicinal Science, most agreeable to the Experiments of these *Empericks*, I shall enquire whether hereby Physick may be advanced, and this request may be gratified

gratified by Authority, as conducing to the publick good, I am so much a *latitudinarian* as to conceive that *learned* and *experienced Physicians* are not obliged to credit the *Dictates* of any Author against their own *experience*, not as if I supposed that the *private judgment* of such dissenters did ballance the *authority* of a *continued* and *general approbation*: but yet none acting like *rational creatures* ought to shut their eyes against new *discoveries*, when they have past a *severe examination* by *competent Judges*: however the *Empericks* and others alike ignorant ought not from this *liberty* very cautiously used by those who only may lay claim to it, to fancy an enjoyment of the same *priviledg*, for should such unskilful persons have free leave to publish their rude Conceptions, they would vent horrid & destructive notions suitable to their erroneous and preposterous actings, neither would there be any end of their absurd opinions, both in respect of multiplication and possibility of conviction; for these illiterate *Empericks* will \* endeavor passionately to maintain their Sentiments right or wrong, whose

\* Quilibet  
et si à veritatis  
scopo saepe  
multum aber-

rans tot techins fucatisque demonstrationibus suas palliare studet opinio-  
nes ut à cunctis cuncta serè ingenia primo occurso seducantur: Gul. du  
Vair in nov. mund. subl. anat.

zeal



zeal is the chiefeſt argument in the propagation of their abſurd perſwaſions: it was a good *Law* which commanded that all *monſtrous Births* ſhould immediatly be *deſtroyed*, as well to prevent their encrease leaſt alſo like Conceptions ſhould be formed by means of ſuch impreſſions on the imagination of teaming Women; and there is as much reaſon that the *monſtrous produets* of the *Brain* ſhould by ſome publick *Edict* or *censure* be forthwith *ſtiſted* to hinder their ſpreading and progreſs, conſidering alſo how much they may influence in the *practice* of *Phyſick*, to the great prejudice of *Mankind*.

I ſhall in the next place give ſome reaſons which incline ſuch a multitude to invade the Profeſſion of *Phyſick*, who if the reſtraint was taken off, would be numberleſs.

I. The Excellency of *Phyſick* invites ſo many Empericks to pretend to it, even as the value of Gold makes it more ſubject to adulteration, when vile and ignoble Mettals are not regarded; the greateſt *Monarchs* and *Potentates* in the world have eſteemed the knowledg of *Medicine* an addition to their *Majeſty* and *glory*, and the ſublimeſt Wits and moſt enlarged Souls exerciſing themſelves here-

Nullum fere  
hominum ge-  
nus eſt quod  
non alar ri-  
valitatem  
cum medicis,  
Freitag.

in,

in, find copious matter adequate to their contemplation; the meanest people also are ambitious to improve that *common natural principle* inclining them to a *desire of knowledg*, apprehending that although they cannot reach the *highest* and most *obscure truths* in *Physick*, they yet may gain as much *skill* as will be necessary to their *practice*: such indeed is the abstruseness of *Physick*, that few have by their indefatigable scrutiny attained to so much perfection, as that all *doubts* were satisfied and *uncertainties* insured; some *mysteries* surpassing and baffling humane *reason* and *diligence*: the *Empericks* taking notice of these difficulties which puzzle the most Learned, immediatly conclude that they are in the same condition with the eminentest *Physicians*, being as much Admirers of what is concealed from both as they, and thinking themselves equally capacitated to understand vulgar notions in *Physick* as the others: I say, the most ignorant of the *Empericks* despair not in a shorter time then *Trallianus* his *six months* to commence *lucky Conjecturers*; and if to profess the knowledg of nothing, in respect of the great improbability of a right Conception is the sum of Ingenuity, and the shortest cut to true knowledg, these

these have good hopes to deserve *Promotion* and be as soon *Graduates* in *Ignorance* as any. Thus do the *Empericks* insinuate themselves into the common peoples favour, who not being able to understand the *fallacy*, entertain their *suggestions* as *Oracles*, and are willing to be deceived; but although the *excellency* of the *Medicinal Science* may be one cause why so many desire to *profess* it, yet there is reason why hereupon they should be discouraged, since that they are insufficient to arrive at an ordinary measure of knowledge in these profound Mysteries: I might instance in the several parts of *Physick*, but having occasion elsewhere to treat of them, I pass to the next Reason of the *Empericks* adventuring to *practice*; which is,

2. Because the *Magistrates* either want power to punish *unskilful Practisers* of *Physick*, or are *remiss* in the execution of *penal Laws* upon them: So soon as *Barbarism* was expeld the *Confines* of any *Nation*, and *Government* civilized mens unnatural Cruelty into a peaceable Deportment to their *Superiors* and an amicable *Society*, respecting the good and welfare of each other, *Laws* were timely enacted to restrain the dangerous attempts of *ignorant Practitioners*, but yet *Physicians*

*sicians* in all Countreys have not causelessly complained that there still wants another *Law* to command the due *execution* of the former. I shall not set down the *Arguments* which moved the *High-Court of Parliament* heretofore to guard both the *People* and *Physicians* with fitting *Laws* from the Injuries of the numberless *illiterate Pretenders* to the *Profession* of *Physick*; for the passing of those *Acts* imports the *Grand Concernment* and *unquestionable necessity* thereof for the *publick good*: and therefore since it appears that those *Laws* by reason of some circumstantial omissions or defects, cannot be effectually observed according to their true intent, we may easily believe that the *present Parliament* being no less careful of the *Nations Welfare* than their *Predecessors*, especially in an *Affair* of such *Consequence*, will either *vigorate* the old *Statutes* with convenient *Power* and *Enlargements*, or make *new* to prevent such *notorious Abuses* as are now without redress practised on his *Majesty's Subjects*.

In regard the *People* claim *Liberty* to employ whom they please, the *Empericks* as well as *Physicians*, I shall enquire whether they ought to enjoy such *freedom*; *Fabritius Hildanus* thinks it unfit that they

they use whom they best approve, the ignorant as well as learned and lawfull Practitioners; *Non licet unicuique (quod nonnulli obijcere solent) corium suum cuicunque libuerit venale offerre*, I know not whether the *Law* will adjudge them *felones de se*, who take destructive Medicaments from the hands of others being well informed of the hazard they run therein, as those who buy and use poysons with intent to destroy themselves; indeed the first is a more *solemn Conspiracy* then the latter, but they differ not in the *event*, for thereby the *King* loses a *Subject* and the *Common-wealth* a *Member*; and however these do not seem to design their own *Deaths*, yet when they take the directest course to it, what good interpretation can well be put upon such practises; it is at least the highest imprudence wilfully to run upon death in hopes of life. \* That all *persons* ought to be *just to themselves* will be easily granted, this being their *pattern* in relation to *others* in their converse, and wherein can they better express their sense of this *Duty*, then in the use of the *best and likeliest means* to rescue them from *Diseases*? they then seem *dishonest to themselves* who intrust their *lives* in the hands of those who more certainly  
kill

\* Furor est ne  
moriare, mori.

*kill then cure*, whereupon the *Law* which restrains the *Empericks* doth chiefly respect the people, that the opportunities of their harming themselves might be taken away, and all mischief thereby prevented.

Why the *World* should so fondly dote on these *illiterate*, *impudent* and *cruel Practisers*, as to prefer them before the most *learned*, *modest* and *experienced Professors* of *Physick*, he cannot imagine who is unacquainted with the *Stratagems* \* by which they insinuate themselves into the peoples esteem. It is my next Task to discover the *Empericks Practises*, and to strip them naked of their plausible pretences.

\* *Emirici maximam  
Artem faciunt  
injuriam in-  
signem inu-  
runt maculam,  
ut periti apud  
vulgus non  
modo imperi-  
tum, verum  
etiam prob  
dolor! sanioris  
judicii ho-  
mines obtine-  
ant authorita-  
tem, Seid.*

I. *The Empericks undertake to cure infallibly all Diseases in all Persons*; if we can think that certain news of recovery can be welcom to a dying man, surely the *Author* of those comfortable tydings exceedingly merits an interest in him who is to partake of such an unexpected and valuable benefit as *Life*: so then the *Emperick* hereupon is entertained, for *great expectations* do naturally beget *confidence*, and *self-love* works easily a through *conformity* to multiplied *assurances* of an *escape* from *imminent danger*; *Pliny* hath a very

a very remarkable passage to this purpose, *Adeo est cuique pro se sperandi blanda dulcedo ut cuique se medicum profitenti statim credatur cum sit majus periculum in nullo mendacio majus*, says he, Every sick person doth so please and satisfy himself with hopes of a restoration to health, that he readily commits his body to the care of any one who pretends that he is a Physician, whereas there is no such cheat in the world as this. However if these universal Undertakers can screw themselves into esteem with their Patients by promising what is incredible, not within their, nay, many times any humane power, yet they hereby lay a sure foundation of Popularity on which they build steadfast hopes that either by well wishing Friends and Relations, or else by the Patients themselves they shall be called in, that it may appear upon tryal whether they fail in their secured performance: so that the contrivance is subtle, for if these Empericks are not employed, what ever they presume to say, speaks them to be no less than what they pretend, there being no publick or sufficient conviction of their vain boastings; And if by the Artifice of promising a certain Cure they gain such an opinion of their Abilities as to be em-

D

ployed

ployed, then ( be the event what it will ) their *design* of being *entertained* is thereby *compassed*.

The *Digression* may be pardonable , if before I take a prospect of the *Empericks* *sufficiency* to carry on his rash undertakings, I spend a little time in explicating what is commonly understood by *incurable Diseases* : by the Learned, *Diseases* are reckoned *incurable* in respect of themselves, the *Patient* and the *Physician*. Of the first kind are those *Diseases* which tincture the very rudiments of our nature and being, which are conceived, born and grow up with us ; he therefore who imagines himself to be such an expert *Engineer* as to turn the *Microcosm* at his pleasure, must have some *unmoveable point* whereon to fix his *Instrument* ; who ever ( I mean ) attempts a total alteration of any mans *Constitution* and *Nature* , must suppose some parts free by whose assistance he may perform his engagement ; but the deep stain of *hereditary Diseases* not only antidating the *Moors* blackness, who are not unlike the *Europeans* some minutes after they are born , but being as inseparable as that from its subject, cannot by the Ocean of *Pharmacy* be washed out and changed : I might to this add the *Plague*,



at least that which is most *fierce* and *severe*, which being the *Rod of the Almighty* to punish mens Impieties, cannot by any *medicinal means* be frustrated of its designed execution, there being a vast disproportion between *natural Remedies* and *supernatural Causes*, and hereupon the same *Remedies* being *divinely impowered*, prove effectual to rescue some, when left to their own vertues are baffled and become unsuccessful: I urge not this as if I conceived that the same Medicines or methods were applicable to all seiz'd by the *Pestilence* with good hopes of the same *benefit*, for in this sad *Disease*, as well as others, respect must be had to all *considerations* necessary to a *regular cure*; and hence it is that men are not only *commanded* but *encouraged* to use all *proper* and *lawful* means upon the account of the *frequent reprieves* which the *great Majesty of Heaven* issues out *When* and to *Whom* he pleases: But fearing least I should transgress the limits of my intended Digression, though I might produce many more instances, yet I shall pass to the *Patients* in respect of whom some diseases are incurable; And I must in the first place very much blame the *carelesness* and *inadvertency* of some *Patients*, who enjoying for

a long time good and uninterrupted health, when they find themselves only indisposed, the disease as it were by stealth insensibly creeping on them, are not awakened by such distant Alarms to prevent their enemies incursion upon them, by which *imprudent delay* the *Distemper* takes *deep root*, and the *fomes* or *Minera* being inconsiderable at first, quickly enlargeth it self to the circumference of the whole body, so that no part neither internal nor external is free from its insinuation, till like *Ivy* it inevitably throws down its *kind support*.

The *impatience* and *refractoriness* also of the *sick* make their *Diseases* incurable, some of them choose rather to *sink* under a *Chronical disease*, then *submit* to a *methodical cure*, being more weary of *necessary preparations* then the *Grand Seignour* was of the tedious tuning the Instruments, when as a piece of high Entertainment *He* was invited to hear a most harmonious Consort of Musick: Did these Patients rightly apprehend the strict regard that must be had to the several intricacies of *complicated Diseases*, and that very often *contrary Symptoms* are to be dealt withal at the same time, and many other like circumstances, they might (I doubt not)

more

more *securely* and *speedily* be recovered from their *Distempers*, otherwise even upon this account *incurable*. Thus the *Leprosie*, *Quartane Agues*, the *Epilepsy*, most *Consumptions*, the *Stone*, *Dropsy* and *Gout*, and many others of the same family (if not hereditary) are chiefly *remediless* by reason of the Patients *obstinacy* and *irregularities*.

Besides the *tendernefs* and *natural weakness* of some persons incapacitating them to *struggle* with very *sight* and *easie distempers*, much less with those which are more *formidable* and *dangerous*, makes their *condition helpless*, when *robuster tempers* affected with the same disease, by the help of convenient Medicaments may be cured, To conclude this *digression*, *Diseases may be incurable in respect of Physicians*, who by reason of the \* *inextricable* \* *difficulties* which occur in the *discovery* of the *Disease* and parts primarily suffering thereby cannot make a true judgment, and this may sometimes be the case of those who are most able, not by reason of any *deficiency* in them, but either from an *ill relation* or account from the sick, or a strong and perplexing *obscurity* in the *Disease*; but however true *Physicians* may (though rarely) in such *obscure cases* be *nonplus'd*

\* *Medicina exacta indiget contemplatione & laboriosa in operibus exercitatione, utpote quæ tantis rerum difficultatibus scatet.*  
Alfar. p. 5.

or *mistake*, yet they will not be over *con-*  
*fidant* and *secure*, acting as if they fully un-  
 derstood how to direct exactly what was  
 most fit to be done, as in other *known dis-*  
*eases*: This excuse will not serve the turn  
 of our *Emperical Conservators*, who want  
 skill to *distinguish* between *curable* and *in-*  
*curable diseases*, engaging to *cure both a-*  
*like*. Let *Paracelsus* who knew very well  
 their devices give the reason; saith he,  
*Quæstus proprii studio egros suscipiunt om-*  
*nes quicunque demum offeruntur ipsis un-*  
*decunque, h.e. Hopes of gain prompts them*  
*on to undertake all who are willing to put*  
*themselves into their hands*; for let the  
*Disease* be what it will (that's not the  
 business) the *caution Money* not only *re-*  
*wards* the *boldness* of their *enterprize*, but  
*secures* their *Patient* to them; and besides  
 the *advantage* made by the *Empericks* of  
 their *Physick*, good store of which must be  
 bought in order to a cure, when the *Pa-*  
*tient* is well they expect a \* *quantum me-*  
*ruit*, A reward answerable to their *paines*  
*and cure*; If they chance to die, they are  
 then satisfied by the gain of their *Medi-*  
*cines* sold at an extraordinary rate.

Defens. 5. p.  
259.

\* Sicut Pro-  
 thagoras sophi-  
 ista qui disci-  
 pulis et audi-  
 toribus relin-  
 quebat esti-  
 mationem sua-  
 rum lectionum,

ut quisque eorum tantum mercedis ei persolveret quantum existimaret se  
 ex ejus lectionibus profecisse atque didicisse, Aristot. Ethn. p. 838.

As

As these *Empericks* wanting the eye of Reason difference not a *Mountain* from a *Molehil*, a great *Disease* from an *inconsiderable Disorder*, so do they often respecting their *advantage* use the *microscope* in the *discovery* of *diseases*, and what is as a *mite* almost *imperceptible*; being thus *greatned* is rendred *most formidable*, hence it comes to pass that *every stich, qualm* or *fancy of infection*, is esteemed the most *dismal effect* occasioned by some of the *unheard of epidemical Ferments*.

As for this latter *stratagem*, although the fear into which these *Empericks* put their *Patients* doth so far prevail as that they immediatly are employed, in regard there is such an *evident testimony* of their *skill in discovering* a *disease not observable* by any *others*, yet most commonly it happens that what was *even nothing* when the *Emperick* began to *tamper*, by his *indirect courses* proves *dangerous*, and then what remains, but that he make it answer his first opinion of it least he be discredited in not rightly apprehending the *Disease*.

2. The *Empericks* pretend *cheapness* as a prevalent argument inducing people to employ them, the *poor* shall be cured *gratis* to be *decoys* to some of *better fashion*, who being *crazy* even force their *diseases* to a

*composition*, and make them accept of little least they should have *no allowance at all*, the whole gang of these ignorant undertakers lay very great stress on this project, being sensible that a *cheap Market* will never want *Customers*, and rightly apprehending how much the meer pretence of *Charity* will commend them, especially when they publish their *zeal and affection* for the *publick good*, beyond their *own profit*. I must confess that the *Empericks* herein have the advantage of the *true Professors* of *Physick*, who (as affairs now stand) cannot be so kind to the *Poor* as they most solicitously desire or reasonably may be expected; for although they *freely* give their direction to such *necessitous people*, yet when their Bill comes into the *Apothecary's* hand, since there is no set *Tax* on Medicines, it is in his power (notwithstanding the due care taken to prescribe what might not be too chargeable) to make the *Physician* seem *uncharitable*, for if the *Apothecary* exacts because the *Physician* took *nothing*, then is his *friendship* abused, and some ground of suspicion (though altogether without cause) that the *Physician* shares in the *Apothecaries* unreasonable gains; but I shall have a fit opportunity in the next

*Chapter* to discourse of this inconvenience both to *Physicians* and the *People*, and therefore at present I dismiss it. These *Empericks* (I say) ingratiate themselves by taking care that their *Physick* may not be so chargeable as the *Physicians*, hereby preventing the ruine of Families (as they would perswade the people) and the relapsing of the sick, who are apt when cured, to regret at the great expence, and dislike that life which was so dearly purchased; whereas price adds not to the efficacy of *Medicines* which are only successful, as they are rationally, and according to *Art* directed: these *Empericks* may poyson mens bodies for six pence if they please, and people may be executed by the hand of these at as easie a charge as by the hang-man; in earnest I think it is a dangerous thrift that men to save their purses (I mean they who are able) should be prodigal of their lives; It is doubtless worthy the consideration of *Physicians* that by some special care, provision be made for the poor, and though I know that every true *Physician* is as willing to help the poor for nothing, as the rich for Fees, and cheerfully embraces all publick and private opportunities to express his readiness herein, yet these not taking notice of their

*Charity*

*Charity* herein run to *Mountebanks*, who by their *unskilfulness* make their *condition* worse then they found it, rendring those *miserable Patients* unserviceable to their *Families* and the *Publick*, and a continual charge to the *Parishes* wherein they live.

I remember an Expedient proposed not long since to some *Physicians* by an *honorable person* which then seemed very *rational* to all present; it was to this purpose: That either the *Kings Colledge* in *London* would appoint certain of their *Members*, or the *Physicians* by *mutual agreement* oblige themselves *twice* every week at convenient places, the hour being prefixed, to receive an account from the *Poor* who should bring *Tickets* of *recommendation* subscribed by the *Minister*, *Churchwardens* and *Overseers* of the *Poor*, he conceived that *three* or *four* at one time in distant places might accommodate the *City* and *Suburbs* of *London*, and that these having attended their Month, others should be appointed to succeed them, and in relation to the *Physick* that the *publick Officers* of the *respective Parishes* might when they received the Bills, take care to provide it at reasonable rates; those *Physicians* consulting (with respect had to the *Patients condition*) the nearest and  
cheapest



cheapest ways of cure: The whole *Company* returned their hearty thanks, especially the *Physicians*, that a way was thought on, whereby they might do their *Country service*, thinking it no disparagement to wait on the *meanest person* in the faithful *discharge* of their *Calling*.

As for *others*, there is no cause why they should be discouraged or hindred from the use of *Physicians*, and run to these *Empericks* when they are *sick*, because the one expects a better reward than the other; for the *expence* is abundantly compensated by that *success*, which in all probability will be the *issue* of the *skilful Professors*, whose *chargeable education* also *extraordinary difficulties* in the attainment of their *Art* and *restless care* for their *Patients*, are so many arguments pleading, that they *deserve* a better *esteem* and *respect* than *Empericks*, who most of them are of the *meanest rank*, gained their practice in *two or three days time*, \* and commit their *Patient* to the *good usage* of the *Receipts*, and the truth is, the people pay *dearly* for these *low priz'd Medicaments*, when to boot they *cost* them their *lives*: but the *able* and *judicious Physicians* do wisely manage their trust, endeavoring to procure *good and lasting health* at

\* Praxis quā  
ipsi utuntur  
trium dierum  
spatio ab ho-  
mine vel vi-  
lissimo acqui-  
ritur, Panar.  
epist.

as easie a rate as possible they can, they daily experience that a common plant growing in every field which costs no more then the pains of gathering, if the use is skilfully directed, doth oft-times out-do a precious Medicine, and frequently exquisite, and elaborate remedies of an higher estimate only conquer the radicated disease: The Physicians act prudently more regarding the Patients sickness then purse, yet are they no less solicitous, when safely they may, to medicate according to their Pa-

*Strad. probos.*  
P. 58.

tients ability; let Strada determine between Physicians and the Empericks: *Medici finis est corporum salus quod si quis secus faciat ac Medicamenta contra quam finis artis praescribit, usurpet, improbi civis ac proditoris personam gerit, multo magis, si nulla ad salutem, omnia ad perniciem medicamenta conficiat, sui que jactet operis, pestem ubique spargere, cuncta venenis inficere & moliri exitium humano generi,* says he, The chief end and use of a Physician is to recover the sick, but if any one pretending to Physick, shall provide Medicines not answering that end, he is a profligate wretch and a trecherous villain, and much more if in stead of wholesom Medicaments he vents those which in their nature are destructive, propagating the  
Plague,

Plague, poysoning all things, destroying his fellow Citizens, and attempting the extirpation of mankind. If the people would be so considerate as to weigh the hazard, when they employ these Empericks for the cheapness of their Physick, I question not, but that they would be more cautious to avoid such specious delusions, since that keen Medicines \* unskilfully \* handled will certainly wound if not kill.

\* Non licet  
bis peccare in  
medicina uti  
nec in bello.

3. The Empericks as not the least compleatment of their subtle insinuations into the peoples esteem, do pretend new commanding and secret Medicines, exclaiming against all ancient methods of practise as antiquated and obsolete; these so much extoll'd and even adored Receipts either (as they suggest) travelled out of some remote Countrey meerly out of kindness to be acquainted with those who desire their familiarity, or else they are reported to be no less then the most precious Jewels ranack'd out of Natures Cabinet, when she was by them forced to surrender both her self and treasure into their hands, and to color this design, these Empericks do usually bestow strange Titles on their Medicines, as the Planetary Extract, the Cardiaupnotick Spirit, and Magnetical Balsom; which tearms are as Magical to  
the

the *Vulgar*, as *Agrippa's Vionatraba*, *Masgabriel*, and *Abuzana*; hereafter I shall give some account of these, and therefore I pass to the last of their practises.

4. The *Empericks* to advance their own reputation, do perpetually rail at *Academical* and *Graduated Physicians*, accusing either their *insufficiency*, or *laziness*; these observe that by how much more they *decry* and *asperse* with false *Calumnies*, those whom their *just deserts* have made their *Superiors*, by so much the more they gratifie the *Rabble*, desiring to *vilifie* that which *distinguisheth* others from them, when the *Idol* called *Learning* is removed, and all people are left to their *Mothers wit* and *common ingenuity*, there being a *common road* opened to the *Science of Physick*, what impedes but that every one may without interruption journey to it? and certainly there cannot be imagined a more *perswasive argument* to the *Vulgar*, then that if they will *joyn* and *yield* their *assistance* to *undervalue* the *true Professors of Physick*; by the same labour they make way for their own interest; and hence it is that the *Empericks* in their *Pamphlets* and *common discourses*, talk so dishonorably of *lawful Physicians*, not because of the *Art* they *profess*, for there

then they should *condemn themselves*, but because of their *University distinctions* and the *privileges* thereby derived to them : But until it be thought a fit expedient to put out the *eyes* of the *Nation* both in order to *Phylosophyzing*, and also a *better way of practising Physick*, the *true Sons of Art* may keep on their course notwithstanding the *vain barkings* of these *Empericks*.

Some perhaps may expect that before I conclude this Chapter of *Empericks*, I say something concerning those now on the Stage in this Nation, who are as *busie* and as *ignorant* as any of their *Predecessors* ; I shall not defile my self so much as to retaliate their abuses, this course being unworthy of a *Physician*, and contrary to the direction of *Hippocrates* ; but I hope they have no reason to take it ill, if I remind them of the several *Callings* in which they were *educated*, and ought still with *care* and *industry* to have *exercised* : The most eminent of our *Empericks* are *HEEL-MAKERS*, *GUN-SMITHS*, *TAYLORS*, *WEAVERS*, *COBLERS*, *COACHMEN*, *BOOKBINDERS*, and infinite more of the like quality, beside a great number of the *other SEX*, and these for the *Credit* of the business, either  
make

make every *Post* wear their *Livery*, or else procure some *Booksellers* and others to be their *PIMPS*, on whose *Stalls* are hung large *Tables* with fair *Inscriptions*; *The Sympathetick Powder made by Promethean fire, Pilula Radiis Solis extracta, famous Pectoral Lozenges, Diaphoretick and Diuretick Pills, Powders for all purposes, and what not*: by which means many simple people are *Trapan'd* to buy and use these *Preparations*, supposing they may as safely venture on a *Medicine* out of a *Booksellers shop*, as read a *Book*: but alas! some too late perceive their error, for what a man reads may be soon blotted out of his *Memory*, but such stuff taken into the *body* and appropriated to the *Patient* and *Disease* by the printed book or paper only, is not quickly dismiss'd, being oft-times a continual and lasting disease to them: in the Chapter of *Chymistry*, I shall more particularly give an account of these *Medicines* and the way of their application: I shall conclude this subject with one brief observation, That whereas it was manifest that some thousands died more in *London* these last three or four years then the preceding, and it is as well known that the *lawful Physicians* had less employment at those times then

then formerly, we may rationally infer, that the true reason of such a Mortality was not (as the Author of *Medela medicina* ignorantly suggests) from the increase and propagation of the *Venereal*, *Scorbutick* and *Spermatick* ferments, but only by the *Emperick* ferment and its pernicious malignity.

## C H A P. II.

*Of practising APOTHECARIES.*

**T**Hat Physicians did originally provide and dispense their own Medicines, will be (I doubt not) easily granted by those who are acquainted with the Writings of the *Ancients*, wherein it is evident that *Hippocrates*, \* *Galen*, and the chief Physicians as part of their employment, prepared what Physick they had occasion to spend in their practise: And although their strict obligation to conceal their Sacred Art, least it should be prostituted to the rude invasion of persons unqualified, might be one argument inclining them (as the most likely way for its security) to confine their business to their own Closets or Repositories; yet I conceive

\* Περὶ κατασκευῆς δὲ τοῦ τοῦ καὶ μαλασμάτων ἡσέα, πρὸς τὰς ἐκείνων χρείσας τὰ πρῶτα τέμνειν διωόμενα, &c. Hippocrat. περὶ εὐσχημοσύνης.

ceive that other reasons might no less persuade their furnishing themselves with all necessary *Medicines* both *simple and compound*, for these hereby very much improved their *knowledg* in the *Materia medica*, so that they were not only able to distinguish all *Plants*, *Animals* and *Minerals*, and being abroad (if destitute of convenient helps) readily find out what might satisfy the intent in the designed cure, but to *prepare and compound* them till they become apt *Medicines* for their use, with all diligence *observing* the several *alterations* which hapned in *tast*, *smell*, or *otherwise*, by which means they were thoroughly informed how to *change*, *add* or *diminish*, as there was occasion, to advance the efficacy of the *Composition*; their *Patients* also shared in the benefit of their *industry* and *care* herein, who having committed themselves into the hands of those *Physicians*, looked upon them as the only *responsable persons* in that *undertaking*; wherefore they prudently considering that their *Reputation* lay at stake and the *lives* of their *Patients*, durst not *intrust* others in a matter of such *concernment* to both, but managed all the business *themselves* to a *general approbation*.

When the credit of *Physick* by the singular



gular caution of these great *Physicians*, had gained almost an *Universal* authority, so that most in their *sicknesses* applied themselves to *Physicians*, the vast *encrease* of *practise* not allowing them *leisure* both to prepare their *physick*, and likewise to attend their *numerous Patients*, and consult all things necessary to their *condition*, constrained them to commit the charge of answering their *Prescripts*, to the care of others, in whose integrity they could safely confide: and soon after when the bounds of *Physick* were *enlarged*, being limited before to *select Families*; as *Physicians* multiplied, so proportionably they *encreased* whose office it was to *dispense Medicines*: at length the *Profession of Physick* became a *Faculty*, and being free to all whose *laudable proficiency* in its study and knowledg deserved *Academical Diploma's*; the *Apothecaries Art* was likewise *opened* to all, who understanding its *mystery* passed the *approbation* of *associated Physicians*, continual additions of such who were trained up in this *Calling* made their number so considerable, as that for their better *regulation* they were constituted an *incorporation*, and since by means of innumerable accession of *Apprentices* after a certain time of service made free;

this *Society* is advanced to a bulk greater then the *Body* from whence it came and on which it depends, and as it fares when one member doth monstrously enlarge it self, therest are emaciated; even so the vastness of this *Company* deprives *Physicians* of their proper aliment.

*Querc. Phar.  
mac. p. 221.*

I know that some give another account of the distinction of *Physicians* and *Apothecaries*, as if the *Magistrate* apprehending the trust of life and death too great for one, did thereupon appoint the other that by two different offices all opportunities of mischieving the people might be prevented; but *Quercitans* answer is very pertinent to the *Authors* of this Conceit; saith he, *Quid aliud hi quam omnium Medicorum & Pharmacopœorum iras in se exacuant, quos tam improba fidei notant, ut si seorsim operentur ac medicentur, non saluti egrotantium, sed morti acceleranda de industria studeant?* h. e. Both *Physicians* and *Apothecaries* have just cause to quarrel with those, who by suggesting that neither ought to be solely intrusted, do thereby brand them with unfaithfulness, as if they rather sought the death, then life of *Patients*.

Another Plea is much insisted on by some of our *Apothecaries*, whereby they endea-

endeavor to make a *perfect separation* between *Physicians* and *themselves*, claiming a *free exercise* of their *Trade* as *Members* of the *Grand Incorporation*, and fully enjoying all the privileges of the *common Charter*, whereby they are authorized as well to *buy* and *sell*, as any other *Company*; but although they accommodate *Physicians* in making up their *Prescripts*, yet that is a *voluntary undertaking*, which they may either *accept* or *refuse* at their pleasure, it being their proper business to provide such *Medicines* as the *Supreme Power* shall allow for the peoples use, and to *furnish* their *Customers*, although there should not be any *Physician* to write *Bills*: And thus under the pretext of *selling* their *Medicines* to all who come to their *Shops*, they also take upon them to *advise* what they think most agreeable to their conditions who are sick: by this slight, ingratiating themselves with the people, and (as they conceive) avoiding the just censure of *practising Physick*.

I reply, that *Physicians* did never design to hinder the *Apothecaries* in their *known* and *lawful Trade* of *vending Medicines*, but on the contrary have much promoted it, by giving them daily opportunities to supply their *Patients* with

*Physick* according to their *Prescripts* ; yet if these because of their *settlement* as *free Traders*, shall hereupon *destroy* the relation between *Physicians* and *them*, as if their interest did not much consist in the *practise* of *Physicians*, they will have no cause of complaint, if the *Professors* of *Physick* take their business again into their own hands, and imitate the most *successful practise* of their *renowned Predecessors* ; And the *Apothecaries* may as freely as ever attend their *Trade* in *selling* to those who will *buy* of them notwithstanding the *Physicians* preparation of their own *Remedies*.

But I observe that very many *Apothecaries* are so far from deviding between *theirs* and the *Physicians Art*, that they endeavor to *unite* them in their undertakings, as much *professing* to *direct* *Physick* as to *prepare* or *sell* it, and these I call *practising Apothecaries*, although some who would seem more *modest* and *friendly* to *Physicians* ; suppose that none of their *Society* ought to *practise* *Physick*, yet these would not have any one debarred the *giving* of such *Medicines* as they should *think fit*, when there is a *special occasion* : but since that these *Apothecaries* so much favouring their own *advantage* must

must necessarily be *Judges* of those *exigencies*, I know not how to distinguish this more *close* and *fly way*, from that which being acted above *board* is *owned* and *justified* by these *Practitioners*, for by *practising* of *Physick*, is understood any *application* to the *sick* in order to a *cure*, comprehending not only *long methodical courses* in *Chronical Diseases*, but *sudden directions* in those which are *acute*, respecting as well their *beginning* \* as their *subsequent alterations*. \* *Principiis obsta, &c.*

The ordinary account we have out of the best *Authors*, describing the *Apothecaries office*, mentions not a word of their *Practising Physick*, omitting what occurs in others, I shall only recite the opinion of *Renodæus*; *Officium solummodo Pharmacopæi est medicamentum tractare, & ad usum salutarem medici probati jussu adhibere, quod ut feliciter consequatur, debet cognoscere, seligere, præparare & componere, &c. h. e. It is the Apothecaries business to meddle with Medicaments only, and in relation to their use to follow the Physicians Prescript, and that he may be fitted to execute his office he must be instructed to know Simples, to select the choicest, to prepare and compound his Medicines. And if this be the utmost intent of the Apothe-*

*Renodæi institut. Phar. p. 6.*

*caries Trade* wherein they are educated; whence should these gain sufficient accomplishments enabling them to practise *Physick*? as for their knowledge of *Simples* and skill in *Compositions*, although these are necessary qualifications capacitating them to be able *Apothecaries*, yet I understand not how these should upon this account any more become *Physicians*, then *Cutlers* and *Gun-smiths* by their judgment of the *Mettals* goodness on which they work, and their making and fitting Instruments of *War*, be thereby rendred most expert *Commanders*: but these practising *Apothecaries* pretend sufficient helps for their instruction in the vertues of *Simples*, and the true use of *Compositions*, from *Physicians Bills* which they constantly book; and by this means (as they inform the people) having seen the practice of many *Physicians*, they may be as good *Doctors* as any.

I shall enquire whether the *Prescripts* of *Physicians* can so far improve an *Apothecary* as that by their assistance he may be able to practise *Physick*? Indeed the  
 \* *Lord Bacon's opinion, That there ought to be a religious observance of approved Medicines as well to retain the benefit of Tradition, as to direct a more steady way*  
 of

\* De augm.  
 scient.lib.4 p.  
 223.

of curing Diseases : Seems to favour very much these Apothecaries, who are well stock'd with such Receipts, which they without any alteration transcribe for their Patients; but I shall oppose what the learned *Alfarius* relates, *Medicina leges non ad Polycleti immutabilem regulam referenda, sed ad Lesbian normam, quam pro factorum personarum ac temporum conditionibus magistratus equitas commutare solet.* h. e. The Laws of Medicine are not like Polycletus's unalterable rules, but the Lesbian precepts which the Magistrates might change and vary according to the nature of the Crime, the condition of the Offender, and the circumstance of time, &c. That such Receipts without any alterations or substitutions may very much conduce to the cure of Diseases, is by that Noble and Learned Person rather presumed than proved: To omit what I mentioned in the precedent Chapter concerning the insufficiency of those Medicines, in respect of the vast difference of mens bodies, and a greater variation of diseases incident to them; I assert that there is no Medicine rationally prescribed, but what particularly relates to the principal Indication which ought chiefly to be taken from the Cause, and not from the Disease, according to the usual

*Alfar. de quas. per epistol. p. 309.*

Gal. de opt.  
secta.

usual design of those *Prescripts*; which is confirmed by *Galen*, saith he, *If Diseases indicated their proper Remedies, the Patients best understanding what is to be done, might be most helpful to themselves: moreover the Medicines shew that not Diseases, but their Causes do indicate their use, as being not primarily adverse to Effects but Efficients*: So then it being the highest concern of a *Physician* to form his Medicaments as he sees occasion, of what use can *Receipts* be, which by ignorant undertakers cannot be accommodated to the most prevalent indications respecting the Cause? These practising *Apothecaries* having another employment, which ought to take up their thoughts, pains and time, may well be supposed incapable of knowing and making a right judgment of the true Causes of diseases which not only alter frequently the same Disease as to its appearance and symptoms, but much more in relation to its Cure: I remember a story which I have read, to this purpose, A Patient by the faithful advise of his Physician recovered from a most dangerous Disease, but it seems not long after was ill again, the Apothecary visits him, and apprehending that his condition was the same as in his former sickness, immediately repeats



peats the Medicines which the Physician had prescribed, but all to no purpose, the Physician was then sent for, and the Patient telling him of the Apothecaries ill success, demands the reason why those remedies which before cured him, had not the like operation again, the Physician wittily reply'd, *Medicamenta illa non profuere, quia ego non dedi*, h. e. Those Medicines were not succesful, because I did not order the repetition of them; insinuating that a Physician ought to judg as well of the Patients fitness for the Remedies, as of the Remedies fitness for the Patients. To say no more, I cannot think that the Apothecaries strict noting and transcribing of Physicians Bills can more inable them to practise Physick, then Stenography to profess Divinity, the penning of a Sermon *verbatim*, and committing it to memory being as infinitely short of the qualifications requisite to a Divines preaching and exercise of his Function, as the imitation of these Prescripts of the accomplishments necessary to the Profession of Physick.

But these Apothecaries besides their unskilfulness to practise Physick, are most injurious to Physicians upon several accounts, who intrust them with their Bills, for when those Prescripts express their particular

ticular use, and as a *weighty trust* to that  
 end only, are committed to the *Apothecaries*  
 care, if he ever *employs* them with-  
 out the *Physicians* *privity* and *direction*,  
 he is *unfaithful* in that *trust*; and if his  
*practice* *succeeds* not, then doth the *repu-*  
*tation* of that *Physician* suffer, whose *Pre-*  
*script* originally it was: As another consi-  
 derable branch of *trust*, the true *dispensa-*  
*tion* of all *Medicines* directed by *Physici-*  
*ans* is left to the *Apothecaries*, in whose *in-*  
*tegrity* they place great *confidence*, and  
 therefore a good Author tells us, *Præsta*  
*Pharmacopæum esse virum bonum, quam*  
*Socratem*, h. e. 'Tis better that an *Apothe-*  
*cary* be an honest man than *Socrates*, both  
*Physician* and *Patient* depending on his  
*uprightness* and the *punctual discharge* of  
 his office: If then this *Apothecary* shall  
 ingage in the *practice* of *Physick*, he must  
 necessarily spend much time abroad in *vi-*  
*siting* his *Patients*, and leave his *shop* to the  
 management of raw *Apprentices*, who  
 wanting instruction by reason of their *Ma-*  
*sters* *absence*, and not understanding the  
*Physicians* *Bill*, make odd and too often  
*dangerous substitutions*; neither are the  
*Physicians* secure that such *practising* *A-*  
*pothecaries* do not out of *design* suffer their  
*Patients* to be neglected or abused, that so  
 miscar-

miscarrying in their hands, the *repute* of the *others* may seem thereby *advanced*, as if their *practise* could not be more *unsuccessful* then the *Doctors*: certainly these *Apothecaries* cannot give a satisfactory account of the *trust* reposed in them, and therefore to me it is evident that they give timely warning by *forsaking* their *Trade* and *practising Physick*, that *none* commit the *breeding* of their *Children* to them who have *business* of more *concernment* to *mind*, then to spend their time in *teaching* (according to their engagement) their *Servants* the *Art* which they must be *made free* to *exercise*, that the *people* be not hasty to *imploy* them in *either way*, who incapacitate themselves for both; and lastly, That *Physicians* send not any *Bills* to them, lest they be guilty of *prejudicing* both *themselves* and *Patients*. If then these *practising Apothecaries* are so kind to *Physicians* as publickly to acquaint them what may be expected at their hands; I hope no Member of that *Worthy Faculty* is so *stupid* but that he will leave them and their *Patients* to the same *adventure* which both *run*, and not be either *forward* to help them out at a dead lift, or take the *miscarriage* on him for the *advantage* of one or two *Fees*; but it  
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L' obell. p. 6.

is observable that some of these, conceiving that an *open breach* between *Physicians* and *them* may be prejudicial to their *design*, do plead as an excuse to acquit themselves that the *importunity* of their *Customers* prevailed with them in such cases wherein was no appearance of *Danger* to direct what they thought most convenient; but let *Rondeletius* give these an answer, *Pharmacopæus inconsulto perito medico nihil cuiquam proponabit, præsertim magnarum virium, sed neque quantumvis parcarum, cum vires nesciat, & auxilia hæc quamvis (ut videtur) imbecilla, tamen quantitate, qualitate, tempore insalubria, magnorum sæpe morborum sunt occasus, & legitimam curandi rationem pervertunt, h. e. Apothecaries ought not to give any Medicines without the foreknowledg and direction of an allowed Physician, neither those which are more or less operative, because they being altogether ignorant of their vertues may err in those which seem weakest and most safe in respect of quantity, quality or time, so as they may prove the causes of most dangerous diseases, the opportunity also of a methodical Cure is by this means lost. Indeed such is the increase of the Apothecaries Company, that all of them cannot reasonably expect employment,*

ployment. who therefore hunt abroad after *Patients*, and prey one upon anothers business; these inconveniencies would be remedied if the counsel of a grave *Writer* was observed, who adviseth the *Magistrate* to be very careful not to tolerate more *Apothecaries* then are sufficient for the discharge of that Profession; implying, that if they superabounded, they would most infallibly injure the publick, and rather then their *Medicines* for want of timely use should decay and grow worthless, choose to spend them by their own practise, and think it a less Crime to harm the people then suffer any damage in their shops; And when these practising *Apothecaries* have by their insinuations inveigled some to take *Physick* of them, as it is not improbable but that these being ignorant of the direct way of curing diseases must necessarily hereupon spend more *Medicines* then *Physicians* who exactly knowing what is to be done, will not multiply *Prescripts* to tire out their *Patients* and advance their charge; so how can such *Patients* assure themselves that their *Apothecary-physicians* do not make use of that opportunity as much to rid their shop of *physick*, as them of diseases: however if the whole is cast up, such  
*Patients*

*Patients* will find no cause to commend the *cheapness* of their *Cure* in respect of what it had been, if they had consulted *Physicians*; not to mention that some of these do confidently take and demand *Fees* for their *Visits*, besides the *profitable income* by their *physick*; I may safely affirm that most of them cannot afford to be so charitable as to wait on their *Patients* without some *recompence* for their *time* and *trouble*, which are usually accounted in the *price* of the *Medicines*: So then, what a delusion do they lie under who seek to these *Apothecaries*, hoping thereby to save *Physicians Fees*.

I question not but that these *practising Apothecaries* do also discourage the people from seeking to *Physicians*, not only by *undervaluing* their *skill*, but by *misrepresenting* the *charge* of such *advice*, exclaiming against their *excessive Fees* for every *little distemper*, if they are called in: I answer, that if in such *little distempers* (as they tearm them) any thing is to be directed, a *Physician* ought to be consulted therein, for perhaps what these misjudging did account *light* and *inconsiderable*, when better understood by those who are able to look deeply into it, and have a right notion of the *Causes*, may prove a  
busi-

business of *great concernment*, and being thoroughly known by the prudence of the *Physician* in his timely applications the *danger* so much threatned may be successfully *obviated*, and the Patient *restored* without any great *expence* either in the *Physicians Fees* or *Apothecaries Medicines*; I must add to vindicate the *Physicians* from the false adspersion of *exacting* from the *people* more then the condition of such *Patients* can bear, that no *Society* of men in this *Nation* can in this point so much clear themselves as *Physicians*, who although they have no *publick stipends* (some few excepted) are yet so *moderate* in their *takings*, that without a lessening the *honour* and *repute* of their *Faculty* they cannot well condescend lower, and if the *Seniors* whose *worth* merits a *greater respect*, and *age* requires more *rest* and *quiet*, shall excuse themselves from *night calls*, and the *drudgery* of attending *ordinary business*; the *Junior Physicians* when sent unto, most readily (desiring to appear conscientious in the discharge of their calling) take care of the meanest people either *gratis* expressing their *Charity*, or at a *rate* suitable to their *condition* who employ them.

Moreover these *practising Apothecaries*

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are injurious to *Physicians*, by encouraging others to the like attempts, who straight-way conclude, that if *these* whose chief concernment it is to *advance* the *credit* of *Physicians*, and to be *faithful* to them in their *Profession*, shall so *disesteem* them as to enter the list, & *contend* with them in their own *Science*; well may the *common Empericks* be more emboldned to *vilifie* them; nay, *Physicians* would have reason to take it ill from such *Apothecaries*, if it appear that most of the *Quacks* are not only *supplied*, but *assisted* by them in their *undertakings*, and that they most approve of *these* because they help them with their best endeavor to empty their Shops: I might proceed to shew how much the *Profession* of *Physick* suffers by such *Practisers*, and give instances of the fatal mistakes of *these Pretenders* to the *Medicinal Science*, but I am not willing to prosecute this Argument as far as the subject will bear; I shall insert some Edicts published by the *Magistracy* of *Brussels*, to be a pattern to other States, and to manifest that it is not so much the *Physicians*, as the *peoples interest* that the *Apothecaries* be not allowed to *practise Physick*.



*Statut. VII.*

**A**dmissi Pharmacopæii (jurejurando se prius adstringentes ad id quod in articulis eos concernit) cavebunt absque medici præscripto medicamenta elective purgantia vel scammoniata curandis ægris divendere vel medicorum paradigmata immutare, aut Quid pro Quo substituere quod si vel in lectione, sensu, aut forma compositionis laborent, medicum adibunt, qui eos dirigat, instruatque sub mulcta septem Florenorum duplicandorum, & dividendorum ut ante.

*Statut. VIII.*

**N**equaquam verò absque medici probati & admissi licentia, venena, philtrea, opiate periculosiora, aut abortum mentesque provocantia pharmaca cuiquam porrigant, vel per ministros suos tradi permittant sub mulcta, *vii* florenorum, &c. h.e.

*Statute VII.*

**T**hey who (being first sworn to observe faithfully the Statutes relating  
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to them) are admitted to exercise the Art or mystery of an Apothecary, shall not without a lawful Physicians Prescript sell any purging Medicines either Elective or Scammoniate to cure the Sick, neither shall they alter the Physicians Bill, or substitute one Ingredient for another, and if they are deficient in reading or understanding the Prescript, or skill not the Preparation, they shall consult the Physician upon pain and forfeiture of *VII* Florens to be doubled and divided according to the foregoing direction.

### Statute *VIII*.

**T**He said Apothecaries shall not upon pain of the like Mulet without an approved Physicians license, sell or suffer to be sold by their Servants any Poysons, Philtrums, Opiates, or Medicines either provoking the Menses or causing Abortion.

This Senate was doubtless no more concerned to Enact such Laws on the behalf of the people under their Government, then any Prince for the welfare of his Subjects: if then such Edicts were only the natural result of reason and prudence,  
the

the like *general principle* commends the *imitation* of them to other *Countreys*, and certainly if these *Apothecaries* in this *Nation* did observe their own *Charter*, they would not so much transgress as to assume *liberty* never intended them, when they were made an *Incorporation*.

To conclude, these *practising Apothecaries* are injurious to *themselves* as well as *Physicians*, for when they *fail* in their *Cures*, which by reason of *misapplications* are very unlikely to succeed, the *people* are apt to suspect that *such persons* despair of excelling in their own *Profession*, upon which account they betake themselves to *Quacking*: I do not think that the example of the *Author* of *Medela medicina*, is a sufficient encouragement to others that they should be as free as *he* professeth himself, to intrust their lives in *Med. medicin*, the hands of prudent *Apothecaries*; since *P. 432.* that person hath not scrupled to adventure greater hazards ---- then others, either in this respect or any like case are obliged to imitate; and it is very probable that these *Apothecaries* when they fall sick, will not retaliate his kindness, and with the same danger intrust their lives in his hands.

That the design of this discourse may not be misconstrued by any, as if there

was an intent to reflect on the whole *Society of Apothecaries*, I shall in the next place speak of those who utterly *dislike* these *Irregularities* of their *Brethren*, foreseeing the *event* that except some effectual course be taken to restrain such unwarrantable actings, the amicable knot between *Physicians* and *them* will be either *untied* or *broken*, to the prejudice and disadvantage of *both*, at least *theirs*; and therefore these being the *worthier*, and (I hope) the *major part* of that *Incorporation*, taking notice that notwithstanding the late *publick disobligements* (the *Physicians* being yet so *generous* and *friendly* as to trust them with their *Prescripts* and *Patients*) have an honorable esteem of their *practise* and *prudent deportment*, sufficient to convince their *Adversaries*, if they had not lost all *sense* both of *humanity* and their own *true interest*, for although there are very many arguments which might perswade *Physicians* to prepare their own *Medicines*, particularly to take off those *sugillations*, as if either they know not how to make their *Compositions*, or that they are unwilling to undergo so much trouble, and to *improve* their *Art*, &c. yet had they rather lie under a *vain conjecture* of their *insufficiency*

ciency in that business or *laziness*, then be guilty of *destroying* the *Company* of *Apothecaries*, especially such who confine *themselves* to their own *Profession*, and *religiously* over-see the *dispensation* of their *Medicines*.

This better part of that *Society* in testimony of their gratitude to *Physicians*, for that excellent skill they have by their direction acquired in the genuine *preparations* of *Vegetables*, *Animals*, and *Minerals*, wherein they are inferior to none of the like *Profession* in any *Nation*, do not only *publish* the *Physicians* abilities, and *prefer* them before all *Pretenders*, but by their improvement silence the idle *Calumny* of their *Doctors* being unskilful in *Pharmacy*; *these* *Members* of that *Company* have diligently promoted an *acommodation* between *Physicians* and *them*, and would gladly that the *Law*, to restrain *illegal Practitioners* might reach any *Offenders* amongst their number as *others*, being sensible how much the *whole Company* is prejudiced by the *extravagancies* of *some* who in hopes of a little gain, do not care to ruin their *Society*, there being at length a good correspondence between the *Colledg* of *Physicians* and the *Incorporation* of *Apothecaries*, each Member imploying

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himself in his Profession as the Law directs, all will go on with more comfort in their *several vocations*, and the people reap the *benefit*.

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### CHAP. III.

*Of the Lord Bishops and their Vicar-Generals power to license Physicians.*

**I**T doth not appear either by the *Canon Law* or *Prescription*, that the *Bishops* and their *Vicar-generals* as *Ecclesiastical Officers*, had power to *License* any to *practise Physick*, or that *Physicians* in respect of their *Profession* were subjected to the *Jurisdiction* of *Spiritual Courts*; 'tis confessed that the care of *Hospitals* did appertain to the *Bishops* who provided *Physicians* to cure the *Sick*, but it would seem a strange inference to argue that the *Bishops* exercised the like *Priviledges* elsewhere, because to them was committed the *supervision* of these *Hospitals*, or that they had a *Legal Right* to *license Physicians* who *entertained them*; wherefore until good evidence is *produced* to make out their *claim* to this *Authority* preceding the

the *Statute*; I cannot allow the opinion of *Episcopal Right* of *licensing* to *practise Physick*, besides should I admit that they had such a *power* in them as *Ecclesiasticks*, yet they must demonstrate the *force* thereof, since the *Statute* took place, but if it be found upon inquiry that neither *de jure* nor *de facto*, the *Bishops* and their *Vicar-generals* did *license*, and that the *Statute* is of full vertue, notwithstanding any pretence of former Authority, it is unquestionable but that all persons therein concerned, the *Bishops* and their *Vicar-generals*, as well as the *people* are obliged to take notice of it, and to the end that the *Original* and *extent* of their *licensing Physicians* may be fully known, I shall recite part of the *Statute* relating thereunto.

“ **N**O Person within the City of Lon- Ann. 3. Hen.  
 “ don, nor within seven miles of <sup>8.</sup>  
 “ the same shall take upon him to exercise  
 “ and occupy as Physician or Chyrurgeon,  
 “ except he be first examined, approved,  
 “ and admitted by the Bishop of London,  
 “ or by the Dean of Pauls for the time be-  
 “ ing, calling to him or them four Doctors  
 “ of Physick; and for Surgery other ex-  
 “ pert persons in that Faculty, upon the  
 pain

" pain of forfeiture for every month that  
 " they do occupy as Physicians and Sur-  
 " geons not admitted, nor examined after  
 " the tenor of the said Act, of five pounds,  
 " to be employed the one half to the use of  
 " our Sovereigne Lord the King, and  
 " the other half to any person that shall  
 " sue for it by Action of Debt, in which no  
 " wager of Law nor Protection shall be al-  
 " lowed; And over this that no person out  
 " of the said City and Precinct of seven  
 " miles of the same, take upon him to ex-  
 " ercise and occupy as a Physician and Sur-  
 " geon in any Diocess within this Realm,  
 " till he be first examined and approved by  
 " the Bishop of the same Diocess or (he be-  
 " ing out of the same Diocess) by his  
 " Vicar-general, either of them calling to  
 " him such expert persons in the same Fa-  
 " culty (as their discretion shall think con-  
 " venient) and giving their Letters Te-  
 " stimonials under their Seal to him, that  
 " they shall so approve upon like pain to them  
 " that occupy contrary to this Act (as  
 " is above said) to be levied and employed  
 " after the same form before expressed:  
 " Provided always that this Act nor any  
 " thing therein contained be prejudicial to  
 " the Universities of Oxford and Cam-  
 " bridg, or either of them, or to the Pri-  
 " viledges



“viledges granted to them, &c.

Thus the *Hig<sup>b</sup>-Court of Parliament* was pleased (as the Statute imports) to authorize the *Right Reverend Bishops* and their *Vicar-generals*, as a *Trust*, to license all persons qualified to *practise Physick*, which business of *Trust* intimates an extraordinary *confidence* in their *faithful execution* of it according to *direction*, and that the same *Authority* may demand an *account* of the *discharge* thereof, and accordingly either *continue* it in their hands or *alter* it, as may best answer their *intent* in relation to the *peoples health* and *welfare*: 'tis not to be doubted but that the *Parliament* was moved by very weighty reasons to *intrust* the *Bishops, &c.* with the execution of this *Law*, being satisfied that *they* whom *singular Piety, Learning,* and *other Endowments* had advanced to those *Dignities*, would act *circumspectly* and *prudently* in the management of a *publick trust* of such *consequence* to the *Nation*, in the exact performances of which, the *people* also promised to themselves much happiness, expecting by means of this devolution of power on the *Bishops sound minds in sound bodies*: And the *Bishop being out of his Diocess*, the power of  
licen-

*licensing* descended with the same limitations to the *Vicar-generals*, who may not plead *Liberty* to act otherwise then the Statute allows, because there is no *penalty annexed*, as if thereupon they were not engaged to observe the several conditions enjoined: Methinks the *Parliaments* good opinion of these *Chancellors* integrity should so far prevail with them, as at least not to seek out ways how they may safely break their *Trust*, and therefore offend because the *Law* doth not provide due *punishment*; I want words to express the *exquisite dis-ingenuity* of such *practises*, which encourage the *violation* of all *publick* and *private Trusts* at pleasure, if thereby no *penalty* is incurred.

I shall in the next place briefly consider the *Injunctions* in the body of the Statute, according to which both the *Bishops* and their *Vicar-generals* are to be guided in granting their *Licenses*, and although the *Bishop of London* and *Dean of Pauls*, may examine, approve and admit, yet they must call to them *four Doctors of Physick*, a competent number to avoid all suspicion of favour or partiality, and that the candidate be thoroughly sifted before he obtain a *License*: Then it follows that the *Bishop being out of his Diocess*, his *Vicar-general*

*general* may license according to the *Statute*, whence I collect that if the *Bishop* is in any part of his *Diocefs*, his *Vicar-general* may not exercise this *power*, neither can any such interpretation be put on the *Bishops being out of his Diocefs*, as if this related only to his *judicial attendance in Court*, and so often as he is not *there*, his *Vicar-general* may license; for this is contrary to the letter of the *Statute*, and (as I conceive) the *designment* of it, which was primarily to authorize the *Bishops* and their *Chancellors* only in the others *absence* from their *Diocefs*. I further observe that this power of *licensing* was by the *Statute* placed in the *Bishops* and their *Vicar-generals*, no mention being made of their *Surrogates* or *Officials*, \* in regard \* *Felix esset*  
 that this *trust* of *licensing* to *practise Physick* is no part of their *office* by vertue of the *Bishops Patent* to them, I *quare* whether *artibus si soli*  
 they *commissionating Surrogates* according to those *Patents*, can legally invest them with the like *Authority*, since it is limited by the *Statute* to the *Bishops* and their *Vicar-generals*? It is in the last place observable that *four Doctors* of *Physick* must be called in before the person to be *licensed* can be *approved* and *admitted*; I question then whether *Certificates* under  
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the hands of three or four Doctors of Physick without such examination in the presence of the *Bishop*, &c. do answer the command of the *Statute*? In respect of the *whole* untill these *Vicar-generals* and their *Surrogates* can produce any Legal Authority constituting them *Interpreters* of such *Statutes* so as to put what *sense* and *construction* they please upon them most agreeable to their *profit*, and till the *Reverend Judges* have otherwise determined, I hope it may not be *unwarrantable* to understand the *Statute* according to the *literal meaning* thereof, and then all *transgressions* of the power granted by it seem *illegal*, as that *Bishops* should *license* without a *previous examination* by *four Doctors*, that the *Vicar-generals* if the *Bishop* be in *any part* of his *Diocese*, should *exercise* this *power*, and without the *examination* by *Doctors*, or that any *Surrogates* should attempt to *license*, that *Authority* being incommunicable by *Patent*: and lastly, that *Certificates* should be admitted, most of which probably may be *counterfeited*: Besides I shall leave those who are *learned* in the *Law* to decide whether since the *President* and *Censors* of the *Kings-Colledg of Physicians in London*, by other *Statutes* of later date, were

were appointed to examine and allow all *Licentiates*, unless such whom the *Universities* authorize to *practise Physick*, the power of the *Bishops* and their *Vicar-generals* granted before, \* is not void in \* *Leges postea*  
*Law*; and although the *Bishops* and their *Chancellors* proceed on to *Licence*, yet *riores abrogant priores.*  
 whether such *Licentiates* without either the *Universities* or *Colledges* examination and approbation can plead their *Authority*, so as to acquit them from the *penalty* to be inflicted on *illegal practisers*?

To pass by other Points of great importance in this *Controversy*, because I would not seem to intrench on the *Profession of others*; I shall endeavor to shew the inconveniencies which happen to the *Faculty of Physick and Physicians*, by reason of this power of *Licensing* placed in the *Bishops* and their *Vicar-generals*: As for the *Right Reverend Fathers in God the Bishops*, if such a weight of business did not lie on their shoulders, much more considerable, by which they may possibly be taken off from looking after this *Trust*, 'tis not to be doubted but that they would be very *severe* and *just in this*, as in *other affairs*, respecting a due *encouragement* of those who have been equally *Members* of the *Universities* as *themselves*, and there-  
 upon

upon grant out very few *Licenses* to practise, especially in those places and Countreys wherein are seated a sufficient number of learned and experienced Physicians, who having performed their Exercises are Graduates in *Physick*: Were the *Bishops* (I say) at leisure to regard this business, the true Professors of *Physick* could not possibly be more secure, or desire a better improvement of that power to the Honour of their Faculty; but their Vicar-generals are well pleased that their respective *Bishops* do at least permit them to *License* whom they think fit, and however there is some engagement on them not only to follow the directions of the Statute, but to be kind to the Faculty of *Physick* and its Professors; yet I wish that there is no cause of complaint, as if too many of these multiplied their *Licentiates* for their own more then the benefit of the publick, and that since his Majesty's most happy Restoration, every Court-day hath not been a *Physick Act*, the Fees being incomparable respondents, as if the custom of *Leiden* had prevailed.

Accipiamus pecuniam, dimittamus A-  
finum.

*His money's curreant, and will pass,  
Though he who's licens'd is an Ass.*

For on the same account by the *Master of the Revels*, are licens'd the dancing horses and well-bred Bares.

I do not at present undertake to accuse any particular persons, as if they have already licens'd so many that there are left no more pretenders to physick unfurnished, but I should wonder if all manner of rude and illiterate Quacks, should at the charge of a Mark or some such inconsiderable rate, be as much capacitated to practise physick, as those who are *Academical Physicians*: *Mantuan* affords us a notable description of such *Licentiates*;

*His etsi tenebras palpant, concessa potestas* *Mant.*

*Excruciandi ægros, hominesque impune  
nocendi;*

*Although the Art of Physick these don't  
skill,*

*To them are granted Licenses to kill.*

Had these *Vicar-generals* and their *Surrogates* by Law an unlimited power to license all who are minded to practise physick,

*sick*, yet should they *exercise* it in the utmost *Latitude*, the *people* might suffer as much by the provision of that *Statute* as they did before, there being little difference between the *bold attempts* of those who then *practised*, and very many since no less *unfit* to *undertake* the cure of the *Sick*; indeed these last (pleading the Authority of their *Licences*) are without much scruple entertained, as if they had been *examined by four Doctors of Physick*, and in every respect were *allowable* according to the *Direction* of the *Statute*, and thereupon may take more opportunities to injure the *people* than the *others*, who being well known never could obtain to be *trusted as persons of sufficient abilities*: certainly the *whole Nation* will be very sensible of a *manifest grievance* upon the account of *numberless Licentiates* to *practise Physick*, for it would not serve the turn if each *Licentiate* should apply himself to the cure of a *distinct Disease*, as the *Egyptians* did heretofore in the like case, and that each *Parish* should employ one, but every person will have a *distinct spy* on his *body*, who being his *Diatical Genius* must order every bit of meat and draught of drink, and after this manner be *instaved to live physically*.



As it doth not seem probable that the *Parliament* did intend more, then that the *people* instead of *ignorant Practisers* who abused them, should be provided with *learned and able men* to help them in their *sickness*, so neither can we think that any prejudice to the *Universities* was thereby designed, but if notwithstanding that our *Academies* have sent forth a convenient number of *true Sons of Art*, to take care of all that concerns their *practice* throughout the *whole Nation*, these *Chancellors* and their *Surrogates* should at such a rate *license* as if there were none to *practise*, unless such whom they *pass*, taking no notice of the *Universities provision*, what other conclusion can be deduced, then that *such persons* seek all opportunities to *void the Priviledges of the Universities*, to *blast the hopes* of many *excellent Physicians*, whose abilities for want of exercise contract themselves and wither: and lastly, to disgrace the *Profession of Physick* by admitting such who as they cannot avoid the contradicting of their *Instruments*, so perswade the *people* that they do as much as the *Art* can perform. *Physicians* do not yet despair that both their *Faculty* and *themselves* may *out-live* the boisterous storms raised against them, because the

*Lord Bishops* sit at the Helm as most skilful *Pilates*, who (as before) being chiefly intrusted, can direct the power of *Licensing* to the best advantage, either taking it into their own hands, least they suffer in the *peoples* esteem by reason of the mis-application of the *Episcopal Seal*, or resigning it up to the *Universities*, whose concern it is to attend such *businesses*: when *Church affairs* are compleatly settled, 'tis not to be doubted but that every *Bishop* will take an account of all *Licentiates* within his *Diocefs*, and inform himself of their *Abilities* for such an *Employment*, by what means they obtained *Instruments* authorizing them to practise *Physick*, and if the *Conditions* expressed in the *Statute* were punctually observed, calling in all *Licenses* illegally granted, and preventing any further abuses of that *Parliamentary trust* by any of their *Officers*: *Physicians* (I say) are so well perswaded of the *Lord Bishops* good inclination to uphold the *Honour* of their useful *Profession*, and, to prefer those who are skil'd in all kinds of *Learning* before others whose *Mother-wit* and *Mother-tongue* are their chiefest *Accomplishments*, that they cannot harbor in their breasts any thoughts unworthy of the religious care of Their answering every

very just expectation, and of expressing a particular respect and devotion towards Medicine of a divine extract, if we credit St. Augustine, saith he, \* *Corporis medicina si altius rerum originem repetas non invenitur unde ad homines manare poterit, nisi à Deo, cni omnium rerum status salusque est tribuenda; h. e. If we strictly enquire after the Original of Medicine, it will appear that God was the Author thereof, to whom every thing owes it conservation.* Should the time in which that Statute was made, be compared with this present season, an argument might be drawn thence to shew, that although there was a necessity (in respect of the rareness of Academical Physicians) that some should be licensed who satisfied the directions of the Statute, yet since that the Universities can as well furnish the Nation with Physicians as Divines, these Right Reverend Bishops will no more exert what Authority they may have to make such Physicians then Priests, who never had relation to the Universities, but spent their time either in following pass-times, in service, or a Mechanical Trade.

Aug. lib. 3.  
de civitate  
Dei.

## CHAP. IV.

*Of a Collegiate way of Physicians,  
and the KINGS-COLLEDGE in  
LONDON.*

**T**He chiefeſt Argument inducing ſe-  
veral Princes moſt gratiouſly to in-  
ſtitute Corporations, was the advance-  
ment of Trade, all obſtructions which  
hindred its progreſs, being thereby remo-  
ved, and apt Priviledges granted to pro-  
mote the Intereſt and reward the diligence  
of the reſpective Members of ſuch Com-  
monalties: And in order to the Perfection  
and Dignity of the Medicinal Science, a  
Collegiate way was thought on and ſetled  
as a meet expedient to free it from all thoſe  
prejudicial incumbrances, which before  
were invincible lets, and ſuitably enlarg-  
ing its power and authority, to render it  
more publickly uſeful and illuſtrious. The  
general obſtacles as well in Medicine as  
Trade, preceding their Incorporation as  
ſelf-ſeeking, envy, diſcord, and want of  
government, being taken away, commu-  
nity, union, and a decent regulation have  
moſt fitly ſupplied thoſe defects, and the  
addi-

*additional advantages* secured both from all *extraneous injuries*, and established a *full and lasting liberty* to improve them as far as they be capable of *proficiency*.

I need not acquaint the World with the *wonderful success* of *Trade*, which by no other way could possibly arrive at such an *height*, all *scattered and distinct Professors* by an happy *coalition* combining together to manage their *several Arts* with *twisted ingenuity and counsel*, that they might *eminently flourish*; the growth of *Physick* hath been no less considerable in those *Nations* wherein are founded *Colledges of Physicians*, nay, the *Medicinal Science* stood in greater need of this course than *Trade*, being more subject to *invasion*, every \* *unskilful person* (as is shewn in the first Chapter) undertaking to *profess Physick*, and the People rather *applauding*, then *discouraging* such *practises*, whereas if any one *uneducated* in a *Trade* should adventure to *set up*, the People would be quickly sensible of that *injury*, and exclaim against any such *encroachments* as most destructive to *Trading*, and openly tending to *undo* them who have spent much time and pains in the attainment of their *Art or Mystery*; so that the *common dislike* of all (who in respect

\* Omnes qui vix communem intelligere queunt sermonem, & opera similiter cum difficultate discunt vulgò communia medicinam exercere ambiunt, Geb. lib. de invest. sum. perf.

of *Trade* are competent Judges) was more effectual to prevent an inroad into their *Callings*, then *severe Laws* to restrain those who are ignorant from the practice of *Physick*, besides there is no difficulty in the Profession of *Physick* (as they presume to practise it) which may equally deter them from this as any other (though the meanest and easiest) *employment*, for as *Panarolus* well observes, *Praxis qua ipsi utuntur trium dierum spatio ab homine vel vilissimo acquiritur: h. e. The arrandest blockhead may learn all their skill and practice in three days time.* Moreover *Trade* in respect of the event not being of such concernment as the *Science* of *Physick*, did not alike want *Incorporation*, for in *traffick* the *Buyers* understand whether the *Commodities* are well conditioned, and fit for their use, the *Chapmans* skill preventing all manner of *circumventions* and *cheats*, more then the particular *Laws* of *Societies*; and one bad bargain may be recompensed by future caution and vigilancy, whereas it is otherwise in *Medicine*, for very few know what belongs to the *Medicaments* they take, not discerning the impostures of ignorant *Practisers*; and 'tis too late to repent of *inadvertency* when once the deadly *Bolus* is swallowed, promises

mises of *circumspection* for the time to  
 come being good *warnings* to others, but  
 not available to him who is by such *delu-*  
*sions* surprized; for this cause King Hen-  
 ry the Eighth was most gratiouſly pleaſed  
 to found his Colledg in London, as the  
 words of the Charter expreſs; *Cum Regii*  
*officii noſtri munus arbitremur, ditionis*  
*noſtræ hominum felicitati omni ratione con-*  
*ſulere: id autem vel imprimis fore ſi im-*  
*proborum conatibus tempeſtive occurramus,*  
*apprimè neceſſarium ducimus improborum*  
*quoque hominum qui medicinam magis a-*  
*varitiæ ſuæ cauſâ quàm ullius bonæ conſci-*  
*entiæ fiducia profitebuntur unde rudi &*  
*credula plebi plurima incommoda oriantur*  
*audaciam compeſcere, &c. Collegium per-*  
*petuum Doctōrum & gravium virorum*  
*qui medicinam in urbe noſtra Londini, &c.*  
*publicè exerceanſt inſtitui volumus atque*  
*imperamus, &c. h.e.* Forasmuch as to our  
 Princely Care and Sovereignty belongeth  
 the welfare and happineſs of our Subjects,  
 which cannot by any means be better secu-  
 red, then by a timely diſappointment of  
 wicked mens evil deſigns and practiſes,  
 We judg it expedient and neceſſary to re-  
 ſtrain the bold attempts of impious and un-  
 worthy pretenders to Phyſick, who acting  
 from a principle of covetouſneſs rather then  
 con-

*conscientiously, do injure and deceive those who are ignorant and too credulous, &c. It is our Royal pleasure and command to appoint and establish a Colledge of learned and profound Physicians in our City of London, &c.*

*Dissention also amongst Physicians in respect of their Opinions, promoted partly through emulation, and partly by the thirst of not a few after gain, transcending what was in this kind observable amongst Traders, earnestly called for a speedy and convenient remedy, and since the settlement of a Collegiate way of Physicians, in the room of animosity, uncharitable emulation, and private inconsiderable designs, are introduced a decent respect of each other with all manner of mutual kindnesses, and the common interest and joynt improvement of the Medicinal Science for the benefit of the Publick; if the learned Johannes de Espagenet had reason to affirm, that Love was one of the Principles to which all bodies owe their original; I may well assert, that it is no more a principle of bodies Natural then Politick, especially in the affairs of Medicine, by which means the great business of Consultation is regularly carried on, distinct abilities concurring to overcome the  
strange*



strange intricacies of complicated Diseases: This Love is the bond knitting the whole associated body together by its gentle ligaments in due symmetry, so that the Juniors do chearfully adhere to what the Seniors propose, submitting to their aged reason and experience, and the Seniors as candidly communicate their Observations, and admit of Partnership in their vast stock of Knowledg.

As in other Corporations great care is taken for the education of Apprentices to their several Trades, so a Collegiate way herein may be more profitable, and I might hence take a fit occasion to recommend the practice of the Ancients, who undertook the tutorage of young Students in Physick, which laudable practice is still continued in some Countreys, and helps more in the Profession of Physick, then the bare turning over of Voluminous Authors, who (at least many of them) designed chiefly their own Fame by their Books; the Junior Physicians (I say) being after this manner initiated, can more safely fight under such Conduct against the desperate Diseases, and the Seniors will be forward to transplant their abilities, and even immortalize themselves in the continued Series of their Successors.

I hope

I hope now that the terms *Doctor* and *Colledge*, do not suffer in the opinion of *understanding men*, by reason of the *unworthy language* and *vain scoffs* which the *Author of Medela medicina* vents against them, for, *Doctor* (as *Serjeant Dodridd* well argued) is no addition, but a *Degree*, *Quia gradatim est progreſſione Doctrina provenit*, being the *Universities* reward of *Learning*, and the term *Colledg* intimates a lawful association or constellation of *Physicians* to preserve the *Nation* by a *prosperous influence*, and to advance and improve the *Medicinal Science*: neither is that *idle objection* allowable, as if a *Collegiate* way by differencing its *Members* from other *Practiſers*, and seeking for an *effectual power* to punish *ill practice* in *Physick*, tended only to make the *Profession* of *Medicine* a *Monopoly*, for there is no *stop* put to the *industry* of those who take a *regular course* to become *lawful Physicians*, the *Universities* embrace and cherish all *hopeful Students*, and when *fourteen years* are expired, being not *wasted*, but *carefully employed* in a most *exquisite search* after the concealments of *Nature*, these having *ſuccesfully* run through a course of *Natural Philosophy*, they are thereby enabled to enter upon the most

most difficult Study of *Physick*, till at length their *abilities* arrived at a due *maturation*, and deserving the approbation of the *Universities*, they come *abroad*, and may (satisfying the Statutes) be admitted *Members* of the *Colledg*, and by the same rule every *Incorporation* would be a *Monopoly*, but I need not spend more time in answering such an empty Argument; every *person* may apprehend the reason why not only that *Pamphletter*, but others of his *Gang* do so bitterly *inveigh* against the *Order* and *Government* of *Physick*; were these *capable* either to attain *Degrees* in the *Faculty* of *Physick*, or to be *licensed* by the *Colledg*, they would be as forward for *Discipline* in *Physick*, as now they are for *Liberty*.

It remains that I endeavour to vindicate the *Kings Colledg* of *Physicians* in *London*, from the *scandalous suggestions* of some, as if they had not answered *those ends* for which their *Society* was founded; and although I am very sensible of my *insufficiency* to undertake a *just description* of the *Deserts* and *performances* of this *Colledg*, and likewise that what ever I can say will be judged the *Product* of *Interest*, yet I shall rather hazard their *censure* for my *deficiencies*, then be guilty  
by

by *silence* of a *seeming compliance* with their *malicious Accusers*, and that cannot be interpreted *vain ostentation*, when there is no other *intent* then to *vindicate* our *Society* from the *indignities* of those who would lessen its *Splendor* : Well then, since that the necessity of answering such *high provocations* makes my *Apology*, and prevents the charge of *immodesty*, I shall attempt to give some brief account of *this Colledg* and its *Members* ; should I begin with the first *Doctōrs* whose names are recited in the *Charter* granted by *King Henry the 8th*, and confirmed by *Parliament*, and continue the *Catalogue* to this day, the *Worth* and *Fame* of each *Collegiate* would compleatly evidence that *they* were according to direction *Profound, discreet, groundly learned, and deeply studied in Physick* : Nay, I confidently affirm, that the most *considerable discoveries* which in these later *Ages* have merited *applause* and *credit* in the *World*, were most happily *made* by some *Members* of this *Society*, witness the *Renowned Doctōr Harvey's circulation of the Blood*, *Doctōr Jolive's first observation of the Lymphaducts*, and many others, who, though *dead*, do yet *live* in their *Physical inventions*, and not a *few* of the *present Members* of this *Colledg* have

have paid the *first fruits* of their vast attainments, whose Books having stood the brunt of humorous Contradiction unanswered, are above censure, or my Panegyrick, and their second prosperous voyages into the *America of Medicinal Truths*, cannot but raise large expectations of further discoveries, many of this Incorporation did heretofore Warehouse their Learning and Experience, and hoarded up such plenty of all necessary accomplishments, as if they intended to ingross the Medicinal Science, who being prevented either by mis-guided modesty or untimely death, suffered their Acquirements to die with them, leaving a Despair in their Successors to retrieve those hidden and buried Treasures, and the rest of the Colledg when they are secured from injurious blasts, will in due time blow with mature and acceptable performances, these are now giving the World an Edition of themselves, and at length will publish their most elaborate Works wherein the progress of Physick may be most legible. I shall further add, that since HIS MAJESTY HATH MOST GRACIOUSLY PLEASED TO HONOUR HIS COLLEDG WITH HIS PRESENCE, AND TO TAKE NOTICE

TICE OF THEIR EXERCISES,  
THE WHOLE SOCIETY IS IN-  
FLAMED TO APPROVE THEM-  
SELVES WORTHY OF THEIR  
SOVERAIGNS FAVOUR AND  
PATRONAGE!

The reason why these *Collegiates* do at present conceal their *Abilities*, is, because they would avoid the prostitution of them, observing that even their free converse hath emboldned *Amazon Practitioners* to handle the two-edged Sword of *Medicine*, since therefore the Profession of *Physick* is only guarded by the prudence of *Physicians*, there is good cause why they should so far imitate the *Ancients* as not to disclose those mysteries and depths in *Physick* which distinguish them from others; and although *Candor* opens their *Breasts* to all *Sons of Art*, yet their choicest conceptions will be fast locked up, till *Law* secures them, and their *Authors* from *Usurpation* and *Injuries*.

## C H A P. V.

*Of Chymistry, and the Pseudo-Chymists in this Kingdom.*

**T**He fierce digladiations between the Galenists and Chymists, each party contending not only to advance their Opinions, but to vilifie their Opposites, have in the judgment of most prudent men rather inconvenienced both, then gained to either more credit or authority; I shall present some of these hot disputes, by which all may observe the weakness of such ineffectual argumentations, and meerly rude and passionate censures, saith Zacutus, *Sanguineis lachrymis deploranda esset calamitas hæc ab iis qui Hippocratis & Galeni se filios esse gloriantur, & horum magistrorum sanissimam doctrinam ex limpidissimis fontibus exhaustam combibere solent, quod Chymici omnino adversam & contrariam Hippocratis legibus observantes Disciplinam impune, proterve & indecore medicinam, summum Omnipotentis donum, dictariis, facetiis & preposteris auxiliis infament, Medicus fugiat a chymicis & documenta eorum parvi faciat:* Zacut. luf.p. 14.

H h. e.

h. e. The true Disciples of Hippocrates and Galen who have drawn all their accomplishments from their pure Fountains of Learning, have cause to weep blood seeing that the Chymist who profess a contrary way of Physick, are permitted without restraint by their malevolent reproaches, scorns, and unartificial remedies to blaspheme Medicine which is the gift of the great God: and therefore let every Physician take heed of these, and lightly esteem their Doctrines. But in answer to

*Tract. de sale  
Dom. de Neuf.*

this, *Nemo docti & sapientis viri nomen aut titulum obtinere potest nisi sit Chymista, quia nec principia naturalia, nec vera universalis materia cuiuspiam unquam innotescunt nisi per Artis Chymicæ experientiam:* h. e. He is most unworthy the name or repute of a learned or wise man, who is not a Chymist, because neither the natural principles nor the universal matter can be known to any who are not skilled in the Spa-

*Riol. in epist.  
dedic.*

gyrick Art: What Riolanus writes is not behind this, *Princeps tenebrarum delectatur fumis, & ministros habet fumi vendulos, Alchymistas, sufflones, carbonarios quorum scientiam cur non appellem* *Bavaron.* *xlvi* cum proprie *Bavaroni* dicantur fornacarii Chymistæ, sed veritas filia temporis perdet gratiam novitatis eorum, & fumus iste disparebit



*sparebit : h. e. The Prince of darkness doth affect Fumes, and his Officers trade in Smoak ; these Chymists busie themselves in kindling Charcoal not differencing themselves from Colliers, since that amongst their Furnaces they are not unlike Chimney-sweepers, I know no reason but that I may compare their Art to Chimney-sweeping, but Truth is the daughter of Time, and when the Novelty of their practice is over, their smoak will dis-appear. Penotus extols Chymistry as much as Riolanus decries it ; Quid jucundius quam ea noscere atque oculis pene cernere manuque tractare quæ procul a sensu & cognitione nostra peccatum posuit ? quam in ipsam penitus absconditam naturam descendere, quam partes universi in particulas quasque minutissimas scindere ? ipsaque Natura principia in manu habere ? quid publice, privatimque utilius, quam mortalitati nostra quantum quidem licet subvenire ? morbosque aliaque corporis incommoda arcere & depellere ? & languentem proximum atque jacentem restituere, hæc omnia præstat ea Philosophiæ atque medicinæ pars quam Spagyricam vocant : h. e. What can be more pleasant then to know by the sure information of the eye and hand, those things which sin hath so far distanced both*

from our sense and apprehension? then to dive into the depths of Nature? then to anatomize the Universe, and to handle the first principles of all things? what can be more publickly and privately useful then to retard death as much as may be? to vanquish Diseases? to recover our sick Neighbour? And all these Feats are performed by Chymistry. Billichius on the other side tells us, *Medicamenta Chymica membris principalibus corporis pravam dispositionem imprimunt, calorem nativum & spiritus individuos animæ satellites destruunt, remediis itaque Chymicis, quasi periculosis, inutilibus, & pestiferis, jus civitatis in republica medica denegetur;* And more particularly *Gluckradius, Salia arrodunt & extimulant, spiritus caput petunt, olea ventriculum conviscunt & adherent: h.e. Chymical Medicines are hurtful to the principal parts of the body, by fixing an ill disposition there, by dissipating natural heat, and overthrowing the spirits which are the life-guard of the Soul, and therefore such Chymical Remedies ought to be expunged the Catalogue of Medicines, being hazardous, unprofitable, and pestilential.* And *Gluckradius* further adds, that Chymical Salts are corrosive and irritate, Spirits injure the brain, and Oyls

Oyls by their glutinousness and adhesion do even plaister the stomach. The Author of the *Pharmacopœia Spagyrica* tells us another story, says he, *Ars Spagyrica* <sup>Pharmac. Spagyric. p. 2.</sup> *omnium scientiarum nobilissima, utilissima & præstantissima nihil aque medicum ornet, nobilitet, clarumque reddat, hæc firmissa Naturæ claustra reseret, ei quandoquidem virtutum omnium, terrestrium, cælestium, animalium, vegetabilium & mineralium clavis conceditur, in qua non modo rei essentiæ perpenduntur, verum in lucem conspectumq; omnium adducuntur, purum ab impuro segregatur, cortex a nucleo, contrarium a contrario, multa denique miranda præstat, & multo majora, quam quæ humanus intellectus excogitare possit: And Faber seconds this, \* Siquid est in Natura pulchritudinis nobilitatis & utilitatis, id omne a puro ortum habet, quo sola Chymia uti novit, quæ jure merito Scientias omnes naturales tantum antecellit quantum purum illud reliquum Naturæ superat & vincit: h. e. Chymistry is the most noble, useful, and excellentest of all Sciences, nothing doth so much grace a Physician and make him eminent as the knowledg hereof w<sup>ch</sup> readily admits him into Nature's recesses, and discovers all true vertues terrestrial and celestial, and the nature of Animals,*

\* Fab. propugn  
alchym. p. 8.

*Vegetables, and Minerals; so that not only the essences of things are made intelligible, but they are subjected to our touch and view, the pure hereby being separated from that which is impure, the kernel from the shell, one contrary from another; its effects to conclude are so wonderful, that they surpass mans reach or understanding: And Faber writes to the same purpose; If there is any beauty, excellency, and worth in Nature, it is the product of that which is most pure, the ordering of which is the proper business of Chymistry, and therefore it doth as much out-shine other Natural Sciences, as this pure the grossest feculencies.*

I perceive that I need an *Apology* to excuse this tedious *recitation* of the absurd

\* Ut turpe esset in Senatu Patres dum de salute rei publicae deliberatur à vobis ad convitia descendere, ita pudendum est eos qui scripserunt editis rem literariam ampliatam cupiunt rebus mixtis convitiis certare. Sen. p. 844.

\* clashings of these *Galenists* and *Chymists*, who most earnestly endeavor to persuade the people that they design the *Sanity* of *Mankind* as the *common end* of their, though divers, nay, contrary *directions* and *practises*; because most *Authors* engaged in this *Controversie* instead of *rational argumentations*, do chiefly abound with *vain boastings* and *suspicious commendations* of their way, no less *deriding* all those who are not of their *Mind*; I thought my self concerned to *reflect* on this *fruitless opposition* joyning with

with *Angelus Sala* in his just reproof of both. *Clamant alii a partibus sumus Galeni, alii partes tenemus Paracelsi mutuas contentiones & dissidia subinde moventes, & interim paucissimi reperiuntur qui in sinceritate proximo suo succurrere contendunt*: h. e. Some devote themselves to be *Galens Disciples*, others are for *Paracelsus*, jangling amongst themselves whilst very few endeavor in sincerity their Neighbors restoration. In my opinion 'tis preposterous to conclude that any person is to be therefore accounted a good *Physician*, because he stiffly adheres to one or the other party, or thinks fit to conjoyn them; for to the accomplishment of a true *Physician* is required an exact knowledg of all things belonging to his practise, whether they relate to his right judgment of *Diseases* and their *Diagnosticks*, or the regular applications of *Medicaments* artificially prepared in order to a *Cure*, and so far as any one who undertakes to profess *Physick* is deficient in any part of his business, he personally errs, and falls under the censures of an ill *Practiser*, although he either vaunts himself to be a *Galenist* or *Helmontian*: *Physicians* are *Truths* perpetual *Candidates*, more allowing, nay, improving *Chymistry* (as part of their

*Angel. Sal. de error. Pseudochym. p. 7.*

profession) then any *Pretenders* to it, who not only employ themselves in the advancement of *Pharmacy* by its help, but in compleating the sensible Theory of Philosophy and Medicine, of which with indefatigable pains our worthy *Predecessors* have most auspiciously laid the sure foundation; should I use any Arguments inciting *Physicians* by the assistance of *Pyrotechny* to analyze all sorts of bodies, as if this was the probablest way to conduct them to all acquirable knowledg of their *Nature* and *Vertues*, other courses proving unsatisfactory, I might herein seem too much an Imitator of some late *Writers*, who take upon them to blame the defects of *Physicians* in the study and practice of *Chymistry*, for no other reason then that they by their *experimental Essays* may be thought their *Dictators*, degrading them to advance their own reputation; methinks these deal herein very unkindly in attempting to eclipse their brightness from whom they borrowed all their Light: certainly *Physicians* need no advertisement to observe the constitution of bodies in their discovering the principles of them, and that the *Universe* after the *Creation* (when the *Spirit moved upon the waters*) in an analogous way

way to *Chymistry* was *methodized*, the more *subtle* and *etherial parts* ascending, and those more *feculent*, becoming the *Footstool of the Almighty*, that also the grand Affairs of *Generation* and *corruption* seem nothing else but *Spagyrical processes*, which I might illustrate if I did not study brevity; hereupon (I say) Physicians wisely trace the true *original* of bodies in the same order as they were *made* by an *artificial anatomy* of *Individuals*, rightly judging of the whole in respect of the congruity of all its parts.

Although *Chymistry* hath not been so succesful to determine the number of *Principles* some resting in the *Trinity* of *Sal*, *Sulphur*, and *Mercury*, others accounting five, *Water*, *Spirit*, *Sulphur*, *Salt*, and *Earth*. *Zephyriel*, *Thomas Bovius* making the number *eight*, and it being not improbable but that our *Successors* may discover more as *simple* as *these*, yet in respect of the *apt preparation* of *Medicaments*, it hath fully answered *expectation*, *Physicians* being thereby furnished with *noble Remedies*, which skilfully used, give ample *proof* of their *activity* in the *extirpation* of *Diseases*: but these *Spagyricks* take great care in their *opening* of bodies, especially such as are most *compact* that  
the

\* Corruptum mixtum perduntque, non autem dividunt in sua simplicia.

\* Accidit illi qui se igne oblectant & exhilarant quod ad extremum omne in luctum vertitur, ignis enim multo subtiliora venena contra eos evomit quam minera, Paracels. cap. 4. tract. 2. de morb. metall.

the innate or seminal vertues thereof be not altered or marred by corrosive and poysonous Dissolvents, \* or by destructive heat or fire, antidating the day of Judgment in respect of those things which in order to their preparation it consumes \* and utterly spoils; the imitation of Nature in her most perfect operations do best direct an Artist in his Experiments, and therefore as by the mutual conjunction of the Celestial and Terrestrial Sun together with a due supply of an homogenous and natural menstruum, a Vegetable is raised and impowred with Medicinal vertues, so if the Physician conceives that this Vegetable needs a further exaltation, at least a preparation to be unloaded of its clogging feculencies, and desires to make a separation of the pure from that which is impure, by the help of Chymistry he performs what he designed, choosing an invivifying heat to advance the signatures of that Vegetable, and an apt menstruum to which it may readily resign up all its efficacy and vertue, being thereby freed from its useless excrements; which course is followed likewise in the preparation of Animals and Minerals, not as if the same heat and menstruum would serve the turn for all Vegetables whose vertues are contrary (as the Pseudo-chymists



chymists ignorantly practise) which need diverse and proper *menstruums*, and what sufficiently wrought on *Vegetables* will not operate alike on *Animals* and *Minerals*; for although *Physicians* are better acquainted with the *Universal Dissolvent*, then some phantastical pretenders, yet they aim chiefly in their *Medicinal preparations* at the preservation of the true genuine and seminal vertues, and make not each Simple to be alike catholick as the *menstruum* employed; besides they respect the safety of their *Medicaments* as much as their prevalency in the cure of *Diseases*, and when by much industry and sweat such powerful Remedies are provided by the true *Physician*, he doth not expect that they should work *Miracles*, help incurable *Maladies*, or raise the dead, but if a just occasion is offered, he makes use of them, hoping that by reason of a right application they may be effectual; however these do not because of their expertness in *Chymical preparations*, impiously conceit that God hath bestowed on Mankind no *Vegetables*, *Animals*, nor *Minerals* as effectual helps to oppugn the irreconcilable enemies of Life, unless they are renovated by the *Hermetick Art*; for not only the constant experience of the greatest part of the

the

the *World* contradict this fancy, few *Nations* understanding the use of *Chymistry*, and yet the *sick* in those *Countreys* by *Natures* provision of Remedies recover; but an observation may be drawn from *Bruits*, which I urge not, as if I imagined that the *Medicines* curing them may be applicable to *men*, and that the *Farriers* skill may accomplish a *Physician*; in this point the opinion of *Fobertus* \* seems most rational, saith he, *Quod in brutis animantibus observare quis potuit ad hominem traducere velle ineptum est, quoniam longe lateq; differunt hominum brutorumque Natura vel hoc argumento, sturni cicuta & helleboro coturnices tuto vescantur, quae nobis sunt venena & pharmaca: h. e. 'Tis absurd to appropriate the Physick of bruits to men whose natures are so different, which is evidenced by the Starelings feeding securely on Hemlock, and the Quails eating Hellebore, which to our bodies are poysonous and medicinal: Bruits, I say, when diseased employ no Operators, but supply themselves from *Natures* Laboratory with convenient Remedies, which succeed so well with them that they out-live the proudest Pretenders to the great Elixir or*

\* Dec. 2. paradox. 10. p. 523.

\* Sen. de brev. vita, p. 559.

*Panacea*, nay, as *Seneca* \* affirms by *Aristotle's* Authority, *Quina & dena secula edu-*

edurant, They last five, nay, ten ages at least some of them, having no other Medicinal help; and hence it is that the true Physicians do not think fit to employ themselves in gaining the Quintessence of every Simple they use, well knowing that many Simples do irrecoverably loose their seminal vertues by ordinary preparations. The Anonymus Author\* of the Pharmacopœia Spagyrica be-<sup>\* Pharmac.</sup> fore mentioned, doth very well determine<sup>Spagyr. P. 3.</sup> this Controversie; *Quando morbus non est admodum pertinax simplici medicamenti preparatione subigi & everti queat, in diuturnis autem, gravibusque morbis, in delicatulis & his quibus ventriculus nausea premitur, & qui solo adspectu odorem & saporem perhorrescunt longiori artificio utimur nam crebris coctionibus filtrationibus clarificationibus & distillationibus ea adeo gustui palatoque grata reddimus ut ipsis aegris in delitiis veniant: h. e. If the Disease is not rebellious it may be cured by an ordinary preparation, but chymical and obstinate Distempers require more exquisite Remedies, and if the Patients stomach is squeemish, or he cannot endure the sight or tast of the Medicine, then by frequent coctions, filtrations, clarifications, and distillations, it may be made so grateful, that*  
the

the Patient may be delighted with it. I shall add Solon's counsel, *Consule non quæ suavisissima sed quæ optima*: h. e. The Patient ought rather to be pleased with that which most conduceth to his recovery, then mind the satisfaction of his Palate, which is vitiated in sickness, and hereupon true Physicians are not so sollicitous to prescribe palatable Medicines \* as those which may most powerfully overcome the Disease.

\* *Medici quidam adulando in pharmacis administrant dis agros interficiunt Patnarol. p. 135.*

If I should launch out into a just commendation of the excellency and usefulness of Chymistry, it would I am perswaded, by our Pseudochymists (concerning whom anon) be interpreted an extorted confession, as if their Pamphlets had opened our eyes, or forced us to close with them in the advancement of its *repute* in the World; but I need not extoll that in words, which we more suitably praise by practice, and I shall comprehend what I intend to say on this Subject under these two Assertions.

1. That Physicians have been the chief Promoters of Chymistry, and are best qualified to bring it to perfection.
2. That the lawful Physicians in this Kingdom are the truest Chymists.

He

He is a meer stranger to this *Science*, who is ignorant that the *chiefest Chymists* were *Physicians*; I should insert a large *Catalogue*, if I did not suppose that the truth hereof is famously known by their *Learned Works*, wherein all *Chymical Operations* are more perspicuously delivered then in any *other Authors*, but this will further appear when I have shewn that the *qualifications* of a *Physician* are the *principal requisites* for the *study and practice* of *Chymistry*, of which in the next place.

I begin with the *Physicians* skill in the *Tongues* and in *Philosophy*, what \* *Hoglandus* writes concerning the necessity of knowing the *Tongues* is acknowledged by all true *Sons of Art*, saith he, *Non putet quis libros chymicos ea facilitate aut veritate in aliam linguam, transferri atque aliarum scientiarum libros: h. e. He will be deceived who imagins that Chymical Authors can be so faithfully translated as books treating of other Sciences: He then who is a sufficient Linguist is most capable of interpreting truly and beneficially the mystical and obscure Writings of the Ancients; And in relation to Philosophy as Hippocrates requires a Physician to be excellent in it* \* Τὸ ἐξ ἀρχαίων ἰσθῆναι, \* *so* \* *Arnaldus* and *Geber* thinks this knowledge most

\* De difficult.  
alchym. p. 6.

\* Hippocrat.  
de dec. hab.  
\* ubi desinit  
philosophus ibi  
incipit medi-  
cus

most necessary to accomplish a Chymist, saith the first; *Qui vult ad hanc scientiam pervenire & non est Philosophus, fatuus est, quia hæc scientia non est nisi de occultis philosophia*: h. e. He who is ambitious to attain this Science without Philosophy, is in plain terms a fool, because this Science comprehends the Secrets of Philosophers: And \* Geber more fully, *Oportet Artificem in scientiis philosophiæ naturalis eruditum & perfectum esse, quia quod per ingenium naturale non adipiscitur, hujus defectui per doctrinam subvenitur*: h. e. The Artist must be compleatly skill'd in Natural Philosophy that his Learning therein may supply all defects of his Ingenuity.

Sagacity is no less necessary to enable a Physician, upon which account the fore-mentioned *Alsarius* \* tells us, *Sapientissimus senex artem longam esse jure merito dixit ut tarda & hebetia ingenia ab ea capescenda deterreret, fervida vero & vivida ad comprehendenda atq; retinenda medicina mysteria magis inflammaret*: h. e. Hippocrates did most wisely pronounce the Medicinal Art to belong and tedious, that he might discourage at their onset all those who were stupid and thick skull'd, and provoke the acutest wits to pry into the knowledge and

\* De quas. per  
epist. p. 434.

and mysteries of Physick, and Sagacity is as considerable in Chymistry, if we credit Morefinus, saith he, *Ut quam ingeniose possint Chymici Naturæ secretos Thesaurus in usus publicos depromere*: h. e. That these Eagle-ey'd Chymists may pierce into the secrets of Nature: Indeed there is nothing obvious in the Spagyrick Art, and therefore answerable to the depths of knowledg sought after, are the difficulties in the disquisition of them; he who observes himself to be besieged with errors, ought to have his wits \* about him, as well to secure him in his right proceedings, as to prevent a surprize by false and erroneous suggestions.

\* Debet chymicus errori subvenire in puncto.

To conclude, Studiousness and industry do compleat a Physician whose knowledg and pains encrease alike, for if *Minima mundi res totius vitæ contemplationi sat superque est*: h. e. The most inconsiderable thing in the world may imploy the whole time of a mans life to attain a perfect and unerring knowledg of it. Certainly then he hath no leisure allowed him who by his diligence is engaged to understand all the affairs of the greater as well as the little World: and assiduity is requisite in Chymistry, according to the advice of an excellent Adept in that Art, *Exerceat*

Sanch. p. 89.

se *Artifex* donec *studendo* & *experimen-*  
*tando cum laboris instantia ad cognitionem*  
*pervenerit* : h. e. The Artist must conti-  
 nually exercise and busie himself that by his  
 constant study and experiments he may  
 gain knowledg. I need not spend time in  
 running over more qualifications both of  
*Physicians* and *Chymists*, in which they  
 also agree ; by all which it is very appa-  
 rant that *Physicians* are best capacitated to  
 be *Chymists*, to whom also the *Spagyrick*  
*Art* is more advantageous then to any o-  
 thers who spend their time and pains in  
 it : *Curiosity* and *Covetousness* are the ge-  
 neral ends propounded by all not engaged  
 in the Profession of *Physick*, moving them  
 to erect *Laboratories*, that by the help of  
*Chymical Experiments*, they may satisfie  
 their earnest desire either of *Knowledg* or  
*Profit*, but upon neither account can these  
 be equally benefited thereby as *Physici-*  
*ans*, nor they who seek only to gratifie  
 their *Curiosity*, because these rather hunt  
 after *Rarities* in *Nature* then what is vul-  
 gar, and then most applaud their happy  
*discoveries* when some strange and unex-  
 pected effect doth occur ; *Quod Natura*  
*ludus illis miraculum* ; The sportings of  
*Nature* delight them most : And indeed  
 these may at pleasure, sever, mix, make  
 and



*and marr*, behaving themselves *lasciviously* towards *Nature* and her *divine mysteries*, and at length if these *err*, their *deceptions* are not *dangerous*, so long as their innocent affectation of *curiosity* is confined to try conclusions on *vile* and *ignoble bodies*, which are then *dignified* when they afford *real discoveries* of new *truths*, in subserviency to the *good* and *welfare* of *Mankind*: But *Physicians* are not allowed liberty to pick and choose their work, they *difference* not the subjects on which they operate so much by their *disguised variety*, as estimate them according to the *true* and *powerful vertues* they afford for the recovery of their *Patients*; being also obliged to more *accurateness* then the others, for if they mistake in *dissolving* the *intimate closure* of *bodies* on which they work, instead of *separating* by such a *preparation* between what is *sound* and the *peccant matter*, they possibly may part the *neer embraces* of *Soul* and *Body*: *Physicians* then being satisfied that their enterprizes in *Chymistry* relating to their practice be rational in the discharge of their weighty employment, more *benefit* thereby then those *Indagators* invited to be *Spectators* only of *Natures curiosities*. As for the *Alchymists*, although these out of an

*insatiable thirst to gain wealth by the great Elixir or Philosophers stone, and such like tantalizations do night and day moil amongst their Furnaces, yet are not they so much profited by Chymistry as Physicians, for these being deluded, after an endless search for the true matter, and as idle a Quest for the Mercury of the Philosophers, that these two Natures whose essence notwithstanding is one, may, being timely after copulation impregnated, bring forth an Ethiopian capable of changing his complection by vertue of the milk he sucks, and a suitable education: I say, these Alchymists not understanding such and many more like parabolical expressions after their fruitless expence and pains learn only the insufficiencies of their processes, and howbeit they reiterate their work to try if they can hit right, yet nothing comes on it, their skill at length amounting to little more then a treasonable adulteration of coyn, or a pitiful circumvention of Novices who are invited to sow Gold plentifully in hopes of a succeeding Harvest, or turning desperate Quacks in Physick; but on the contrary, a Physician is never frustrated in his Chymical Essays, as one well notes, *salices medici qui materia differentias circa quas versantur**

*Mor. de metall. metamorph.*

*tur*

*tur oprime tenent. He knows the matter on which he works, and brings it by his endeavors to that perfection he at first designed, powerful Remedies to vanquish Diseases are the chiefest treasure he seeks after, the Spagyrical Art which he professes, not being concerned to metamorphize base Mettals into Gold, but sickness into health, which as far excels that red though adored earth as that the basest mettall.*

*Physicians also are best qualified to bring Chymistry to perfection; that something already hath been performed in this kind, will appear if the long and tedious processes set down by the Ancients be compared with those of later date; 'twas usual with those primitive Operators to spend not only months but years in preparing their Medicines which they esteemed according to the labour bestowed on them, and stil'd them precious in respect of their cost, which after all was done recompenced not either their trouble or charge, and if it hapned that any Patient stood in need of such Medicines, he usually had warning to prepare for death before the Medicine could possibly be provided to cure him; but this inconvenience is in some measure helped by the succesful industry of Neotericks, who have found out more*

speedy ways of preparing their *Chymical Medicines* then formerly were used, and questionless when the *Profession* of *Physick* in all its *parts* and *offices* is established by *Law*, and the *Apish Pseudochymists* stopped in their career, the *World* will have an account that the present *Physicians* are acquainted with variety of *powerful Menstruums* by which they can sooner obtain the *vertue* of any *Vegetable*, then by expressing its *juice* or *decocting* it, and and so proportionably open both *Animal* and *Mineral bodies* to answer all *Exigencies* how sudden soever in their *practise*; this I insinuate not by way of *ostentation*, but that ( if *Authority* shall require ) a *publick proof* may be given of it.

It remains now that I evidence the *Physicians* in this *Kingdom* to be the truest *Chymists*, for certainly they are most able who make it best answer the *ends* for which it was invented, set down by *Sennertus*;

*Finis Chymiae internus est corpora naturalia concreta purificare, solvere & componere alterare & exaltare, & ita elaborare, ut vel partes seorsim & singula vel omnes iterum junctae & compositae sint quam purissima & efficacissima, atque ad usus in vita humana peculiares, & necessarios aptissima & commodissima, finis exter-*

Sennert. de  
natura, chym.  
p. 755.

nus est præcipue Sanitas & corporis humani conservatio: h. e. The internal end of Chymistry consists in purifying, dissolving, and compounding, altering and exalting, and so ordering all concrete bodies that both the parts distinct or conjoynd, may be more useful and efficacious to cure Diseases, and the external end is Sanity. I shall rather choose to prove my Assertion by shewing that these Physicians are skilful, faithful, and successful Chymists: In the Universities and Colledg in London have flourished heretofore, some Physicians eminent for their knowledge and practice of Chymistry, though not in those days valued according to their Merits; but this inquisitive Age encouraging learned men to employ themselves in Spagyricall operations can not only produce a greater number of such Artists, but may boast of their accurate search into the Phænomena of Nature, as well making new observations, as experimenting the truth of those doctrines they receive by tradition. Did I affirm that the lawful Physicians in this Kingdom are as knowing in rational Chymistry as any Society in the World; I should impose an hard task on him who would undertake to oppose me herein: 'Tis not

improbable but that the *Dispensatory* will be objected to me as a *publick confutation* of our *Physicians skill* in *Chymistry*; I answer, that the *persons* (at least many of them) intrusted by the *Supreme Authority* to compose the *London Dispensatory*, were *excellent Chymists*, I could instance *Sir Theodore de Mayerne*, and *many others*: So then, if these who (as will be easily acknowledged) knew more in this *Art* both as *Operators* and *Practisers*) then our *Pseudochymists*, thought fit to insert no more *Chymical Preparations*, certainly then we may conceive that they supposed their *Dispensatory* as *useful* and *compleat* without, as with them; however I must inform these *Pretenders to-Chymistry*, that no *publick Dispensatory* is so well stock'd with *spagyrical preparations* as this against which such clamors are raised as if it was *insufficient* to furnish any *prevalent Remedies*: It is clear, that the *Colledg* were not *enemies* to the *Spagyrical Art*, when they appeared for it before any *Academy* or *Society of Physicians* in *Europe*, and owned it in their *Pharmacopæia* as far then as safely they might, for their *Dispensatory* was chiefly intended as a *Direction* to the *Apothecaries*, who though at that time very capable of *dispensing*

*pening vulgar Medicines* for ordinary use, yet were they not sufficient *Operators* to prepare the *noblest* and most difficult *Remedies*, wherefore the *Colledg* most prudently attempted by more obvious *Operations* at first to *initiate* them in *Chymistry*, reserving to *themselves* the provision of what other *Medicines* they should need in their *practice*, and those *worthy Collegiates* were so forward to promote this *Art*, that some *Physicians* have rather blamed *them* for committing such *Remedies* to the care and use too (as it since falls out) of every *Apothecary*, the *mistakes* in both too often ruining *Patients*, and discrediting *Physicians*; wherefore it seems more adviseable that they who use *Spagyricall Medicines* would not confide in common *Operators* who may disappoint their *hopes* and *expectations*, but see to their *Preparations*, whereby they may satisfy *themselves* and all that employ them, and when *Physicians* take this business into their own hands, they can be fully secured that their *Remedies* are no less faithfully then artificially prepared: the trust and confidence reposed in *Physicians* being as considerable as *Life*, calls upon them to express singular *readiness* and *integrity* to discharge their whole  
Office,

*Office* which consists not only in prescribing apt *Medicaments*, but a due regard that they be well *dispensed* according to direction ; when so many *Contingencies* ( especially in such almost unimitable *Operations* ) may intervene to spoil their *Vertues*, and deceive the confidence reposed in them : the *faithful Physician*, I say, ( unless he is extraordinarily perswaded of his *honesty* and ability, whom he employs ) will not be guilty of doing his work by *halves* ; and being experimentally convinced that *many* who undertake to be *operators*, are either *defective* or *fallacious*, will not lie at stake for anothers *miscarriages* which he so easily may *prevent* by preparing what Chymical Preparations his *Patients* take : but if we compare the Physicians practice of Chymistry with the pretences of our *Pseudochymists*, according to the old *Axiom*, *Contraria juxta se posita magis elucescunt*, The ignorance of the *latter* will serve as a *foil* to set out the *eminency* of the *former* : *Chymistry* it seems hath not escaped the *common fate* of other *Sciences*, and, although by it other things are brought to the *test*, yet very many *illiterate persons*, not fearing the *subtle exploration* of the *Fire*, dare call themselves *Filios Artis hermetica*,  
*Her-*



*Hermetick Philosophers*, and because they erect Furnaces, spend Charcoal, and break Glasses, do fancy and would persuade the World, that they are *prime Spagyrist*s, these observe that *Physicians* in some cases do successfully administer *Chymical Preparations*, and hence they take liberty by *strange Artifices* to commend their *absurdities* to the People, inventing *quintessential lyes* to carry on their horrid designs, as if they could delude the World by their zeal for the good cause of Chymistry, on the behalf of which they express a ready submission to undergo all manner of *persecution*, and even *martyrdom* it self, they mean (I suppose) by their own *Furnaces*: what ever is produced to *justifie* or *advance* the usefulness of Chymistry; these *Pseudochymists* strive to interest *themselves* in it, as if they were the only *qualified persons* to renovate the Science of *Physick*, and instruct *Physicians* in their *Profession*: because our *Pseudochymists* have dared to sollicite His MAJESTY to Incorporate them, fondly conceiving that they could have deluded *Authority* with the same Arguments where-with they daily cheat their *Patients*: I shall more particularly examine their *Abilities*, answer their Pleas, and pre-

present the ill *Consequence* to the *Faculty of Physick*, and the *whole Nation* if they should obtain a *Patent* or *lawful settlement*: I shall consider these *Pseudochymists* either as *University-men* or *Mechanicks*, the abilities of the *first* seem questionable, because they shun *tryal*, whereby (if they be found worthy) they may not only obtain a *License* to *practise physick*, but an opportunity of *improvement* will be offered them by the *friendly assistance* of the *whole Society*: And when these proclaim most impudently their *unjust censures* of the learnedst *Colledg* of *Physicians* in the *World*, I cannot but assent to the *Comadians* Character of insufficiency; *Homine imperito nunquam quicquam injustus, qui nisi quod ipse fecerit, nil rectum putat.* No person is so censorious as he who is ignorant, thinking nothing well but what he does himself. Their association also with *illiterate men*, shews what may be expected from them, according to our Proverb, *Birds of a feather will flock together*: the truth is, these have so mixed with the mass of *Quacksalvers*, that I cannot know one from another, whereupon I am apt to believe that these dealt *Chymically* with the *Universities* when they took *Degrees*, and deluded them with

with false assurances of their highly *volatiliz'd Abilities*, soon *evaporating* and taking flight into the *Land of forgetfulness*, where I leave *these*, and return to the *Pseudochymists* who were educated in several *Tradés* suitable to their *Ingenuity*; can we imagine that he who leaps out of a *Shop* into a *Laboratory*, is fit to mend both *Philosophy* and *Medicine*? Indeed the *Chymists* who are *Shoomakers* may be kind to the *Peripateticks*, and prevent their being gravel'd, and the *Taylors* may patch a mystical Garment together taking pity of *Truths nakedness*: But to be serious, what *Paracelsus* said of their *Pre-* Paracels. p. 289.  
*decessors*, I may affirm of these; *Dolen-*

*dum graviter tantam artem a tam inscitis, levibusque hominibus tractari, & eo corruptela agi ut ne ipsi quidem veritati deinceps fides addicatur: h. e. 'Tis pity that such an excellent Art should be practised by such ignorant and unworthy persons, upon whose account Truth it self can scarcely be credited. I cannot guess by what means these unlearned Pseudochymists should acquire that knowledg they pretend to: these din in our ears the purity and efficacy of their Preparations, but gross conceptions of the Phenomena of Nature and Medicinal truths, are of worse consequence in*  
the

the practice of Physick then Feculencies and excrementitious parts to hinder the full energy of any Medicine in the cure of Diseases; should I undertake to discourse of the Abilities of these Chymists, I should imitate him who attempted to treat *de nihilo*, for my part I cannot allow them capable of being Spagyricall Apothecaries, because he ought to be both well read & exercised too in Chymistry, who is a good Operator & prepares fit Medicaments for the Physician, a good Author alledges, *Qui in legendis libris deses extiterit, in praparan-dis rebus promptus esse non poterit, liber namque librum aperit, & sermo sermonem explicat, quia quod in uno est diminutum, in alio est completum non enim in practica bene assuescere potest, cujus mens in Theorica renuit desudare, quoniam procedit ad practicam non secus ac Asinus ad canam ignorans quomodo & ad quid porrigat rostrum & os: h. e. He who is not well vers'd in Books cannot be an expert Operator, one Book Comments on another, and one saying interprets anothers obscurity, so that the mysteriousness and abruptness of one is illustrated and compleated by the perspicacity and fulness of another, neither can he excel in the practical part, who hath not by indefatigable industry and pains acquainted*

quainted himself with the Theory, for otherwise he comes to practise, as the Ass to his supper, not knowing what choice to make of the things set before him: Let me note that by Books, Arnoldus did not intend Shop-books, as if any one skil'd in them, might thereby be enabled to operate in Chymistry: If then these Pseudochymists are not fit to be allowed the preparations of Spagyrical Medicines, what qualifications have they to practise Physick, the artificial Collying of their hands every morning will no longer serve their turn to shadow their Ignorance, for Experience shews that they are rather *nigro carbone notandi*; To be known from black sheep, Methinks the blackness of their hands seems a proper Emblem or Hieroglyphick of Death to all who unhappily come under them: let a few inform us Christians concerning these Pseudochymists, saith he, *Multum de Arte pollicentur qui eam vix a limine salutarunt unquam, quid mehercle magna remedia aurumque potabile in votis habere, & minimis morbis ne tantillum opis adferre, Artis magistros convellere, & inscitia & supina ignorantia incusare, nonne est audax & temerarium facinus? quorum in pollicitationibus nulla veritas, non modo calumniatores*

Abrah. è port.

Leon. mant.

P. 126.

niatores, verum insignes mendaces & garruli impostores apud probos merito censentur : h. e. These promise much in an Art in which they are scarcely initiated, but what do they tell us of noble Remedies and potable Gold, who cannot rationally cure the most inconsiderable Disease? are not they very impudent and unadvised, who dare boldly censure the ablest Professors, accusing either their ignorance or laziness? there is no truth in their promises, wherefore all good men will account them slanderers, notorious lyars, and prating impostors; Although the just repulse which these Pseudochymists lately suffered when they petitioned for a Charter, hath as effectually answered all their Arguments as Wisdom and Prudence can determine for the welfare of the Publick, yet because they cease not to make continual addresses both in Print and Discourse to the People, seeking to elude Authority, and to perswade the Nation that the design set a foot by them will yet be countenanced; I shall examine the strength of their Arguments which are grounded on the uselesness and imperfection of vulgar Methods and Medicaments in the curation of Diseases, the most certain improvement of Physick in all its parts by Chymistry, and that there is not any  
expedient

*expedient* so proper to renovate the *Art* of *Physick*, and to rescue *Mankind* from the tyranny of *Diseases*, as that a *Society* of *Chymical Physicians* be founded, who will be obliged to spend their *time* and *pains* in promoting this most *necessary* work altogether *unregarded* and *sighted* by the *Scholasticks* or *Academical Physicians*: In the next Chapter I shall endeavour to shew how far the *old Methods* and *Medicaments* are *useful* and *sufficient*, and what *rational Physicians* may expect from *them*, as also the ignorance of these *Pseudochymists* who undertake to censure them; As for their *commendation* of *Chymistry*, the *true Physicians* think them as much *unable* to express its *worth* and *excellency*, as to *practice* it with *credit*; if these *Pseudochymists* by any means can mis-represent the *lawful Professors* of *Physick* to the *World*, describing them to be *mean* and *dangerous Practitioners*, they imagine that the *common voice* will be for *them* and their *Preparations*, but the *Colledg* did no less heretofore take care to

\* *prevent such injuries*, then are still *vigilant* to secure themselves from their *assaults*.

When these plead a *necessity* that a *Corporation* of *Chymical Physicians* should

K

be

\* Quod vide  
ant pseudochy-  
mici & me-  
rito nomine  
medici cele-  
berrimum hoc  
nostrum Lon-  
dinens. Colle-  
gium singulis  
præceptis sin-  
gulisq; instru-  
mentis utrius-  
que philoso-  
phia affluere  
& abundare  
in arenam de-  
scendo, &c.  
Tho. Rawlins  
in præfat. al-  
phabet: cen-  
admon. pseu-  
dochymic.

be instituted; because no particular Society takes care to advance the *Spagyrical Art*, I must plainly tell them, that their information is notoriously false; for all *Academical Physicians*, especially *Collegiates* (as said before) have ever accounted *Chymistry* part of their Profession, and if this should be taken from them and committed to the management of others, by the same rule more Pretenders may request the like Priviledges of exercising distinctly all those Offices which joyntly appertain to the accomplishment of a Physician, and then one Corporation might undertake to feel Patients pulses, another to view the Water, and a third visit the sick, no more entrenching on the Physicians proper business, then these in their presumption to claim the sole use and authority of *Chymical preparations*: but it seems these *Pseudochymists* conceit that their challenge, or appeal to the Magistracy is an unanswerable argument, imitating herein their vain-glorious Leader, *Van Helmont*, to whom his Contemporary *Henricus ab Heer* affords no better a character then to call him, \* *Semi-virumque Asinum, semi-Asinumque virum, quo Arcadia non peperit Asiniorem*; And in another place \* rails against his Preparation of *Euphobium*,

\* *Observat. medic. in Spa. cap. 7.*  
Cap. xxv.



*phorbium*, nay, 'tis well known that when he was in *England* (where he learned most of his notions) he generally failed in his *Cures*: but yet his Disciples like those of *Jacob Bhemen* will presume to understand more then the *Author*, and admire what is not *intelligible*: The reasons which prevailed with the *learned Physicians* in that Age, not to answer him in his *folly*, hinder us from such *unworthy encounters*, since that by other ways the *impostures* of these *Pseudochymists* may be discovered then by tolerating their *desperate practice* to experiment their *unskilfulness*; their strange promises of curing certainly *sixteen* Patients in *twenty* laboring of *Feavers*, are intelligible evidences of their deceitful proceedings, seeking only to gain *employment* by such *presumptuous engagements*; if not *by chance*, but according to a *sober expectation* two or three more die then they *allot*, nay, all the *twenty*, as these cannot make *satisfaction* for *one life*, much less for *so many*, so will not they abate their *confidence* which stands them in such stead, recommending them to the *credulous multitude*.

Furthermore, that no manner of *crafty insinuation* may be omitted, no stone left unturn'd, these *Pseudochymists* print *lists*

of their *pretended Cures* ; it is not worth any ones pains to examine the truth of them, their *expressions* and *language* do sufficiently discover how little they understood the *Diseases* which they treat of, and did not they *conceal* their *Preparations*, there is no doubt but that the meanest capacity might censure their *worthlessness* or *danger*. I having accidentally met with some of their *performances*, content my self to judg of the rest thereby ; One of this *select Society* of *Pseudochymists* found a *Patient* entred on a course of *Salivation*, to whom (it seems) by a *Chyrurgeon* without acquainting either the *Patient* or his *friend*, an apposite *Mercurial Medicine* had been given ; This *simple Quack* looking into the *Patients* mouth and taking notice that his *Gums* were very much *tumified*, forthwith pronounced that the *Disease* was the *Scurvy*, which was arrived at the *height* ; and in order to the *Cure* he sends an *Antimonial Medicine* which (not without much hazard) both *vomiting* and *purging* the *Patient*, inhibited the *Flux* by a speedy *evacuation* & *revulsion* of the *serous humor* whereby it was maintained, and *this is reckon'd a wonderful Cure* : Another being called to see a *large Tumour*, which by able *Physicians* and  
*Chy-*

*Chyrurgeons* was known to be an *Aneurisme*, and accordingly dealt with by them, most readily undertakes the *Patient*, and promises *present help*; then he falls to work, and fomentes the parts affected with *hot Chymical Spirits and oyls*, till the *Tumour* blushed at his ignorance: Another when his *Patient* complained that his *Cough* hindred him from *sleep*, gave a *Narcotick*; but alas! *expectoration* being thereby *suppress'd*, the *Patient* was *suffocated* and *slept quietly*. These few *Examples* may suffice to warn *others* that they intrust not their *lives* in the hands of such *unskilful Practitioners* who are altogether ignorant of the *Causes* and *Symptoms* of *Diseases*, *right methods* of *curation*, and *proper remedies*.

The ill consequences are so many which would be manifest, if such a *Charter* should be granted, that they cannot be easily reckoned up, for not only *Physicians* would be debarred the exercise of a *considerable part* (as hath been shewed already) of their *Profession*, or *two distinct Charters* grant the same *Priviledges*; but the *Apothecaries Company* will be prejudiced, who are authorized to provide as well *Chymical* as other *Preparations*, and can more skilfully execute both, then these

pretended *Operators*, some of them having spent only three or four weeks with Mr. *Johnson Operator* to the *Colledge*; others professing *Chymistry* by the assistance of a small *Crucible* or a *Bal. Maria*, and not a few being such titularly, knowing as little in the *Spagyricall Art* as in other *qualifications* necessary to the *practice* of *Physick*: It was a *laudable custom* (expressing the honorable esteem heretofore had of the Profession of Medicine) that *Spurius ad Medicinam non erat admittendus*; *No bastard might be a Physician*: If this deserved *observation*, then certainly no *spurious brood* of *Pseudochymists* ought to be admitted to practice being neither legitimate *Physicians* or *Apothecaries*: But the *Universities* will mostly suffer if such a *Corporation* should be established, for who will spend their *time* and *pains* in those *places*, when a *Society* calling themselves *Chymists* shall not only *scorn* and *vilifie* their *Book-learning*, but be impowred to take in an allotted number of *Members* as they shall think fit, by which means in a few years the most *excellent Science* of *Medicine* will necessarily fall into the hands of *ignorant* and *illiterate Practisers*; and as the *University* will then be deprived of *one Faculty*, so the *People* ere long would be

be sensible of their loss, when they must rely on such *Assistants* as *Gun-smiths*, *Heel-makers*, *Tailors*, and the rest, &c. He who pretends not to the *Spirit* of *Prophecy* may foresee what will be the event, for these already slight *Anatomy*, which all true *Physicians* account a most useful and necessary *Introduction* to the knowledge of *Medicine* informing them concerning the admirable *fabrick* of *Mans* body, its *structure*, *conformation* and *consent* of parts, the various *liquors* and *juyces* contained in several *vessels*, their *changes* and *alterations*, as also the *causes* and *symptomes* of *Diseases*, and the right use and application of *Medicaments*: We as much approve the *Anatomy* of *Bodies* by *Pyrotechny* as they, but judg him an incomplete *Practitioner* who knows not *what* or *where* the defect is in the noble *Engine* of *Mans* body, and what *Remedies* whether *Chymical* or *others* are most convenient to rectifie what is amiss; and therefore true *Physicians* take especial care to conform their *Medicaments* to this exquisite *Machine*, and when they observe as *Bausnerus* elegantly expresses, *In corpore humano nihil sine lege, nihil sine ordine, nihil sine pondere, mensura & numero, nihil deficit, nihil redundat, nihil otiosum aut*

*superfluum omnia summe utilia, semperque operantia* : h. e. There is nothing in mans body without Law, Order, and Concord, nothing without proportion, measure and number, there is no defect nor redundancy, nothing idle and unnecessary, but all parts are primarily useful and continually operative : So in like manner, nothing ought to be prepared for, and given to the body without rule and method, without a due correspondence with it, no imperfect or empyreumatical preparation, nothing must be ineffectual or superfluous, but all act vigorously and effectually to set to rights all disorders in the body : But these *Pseudochymists* rightly apprehending their deficiency in *Anatomy* to conceal their ignorance, disallow it, at least judg it not of such importance as *Physicians* commonly affirm in the curation of diseases.

Also *Phlebotomy* and *Purgation* are by them condemned, the first stiled *impious*, and the other reputed *destructive* ; I am sure that *Botallus* was of another mind in relation to *Phlebotomy*, saith he, *Nos non operamur, sed cognoscimus & certo scimus in missione sanguinis plus esse opis ad curandam maximam morborum partem (si rite usurpetur) quam in quoquam alio artis auxilio, immo dicere ausim quam in ceteris aliis omnibus simul*

Leonard. Botall. de curat per miss. sanguinis, p. 155.

*simul junctis ; Non propterea nos cetera prasidia à medicina excludenda esse censemus, sed omnia suo tempore & modo usurpanda : h. e. I do not guess, but experimentally know that letting of blood ( if regularly ordered ) is more efficacious in the cure of most Diseases than any other direction ; nay , I may add then all other Remedies put together, and yet I exclude not the use of other helps , which in their season may be beneficial ; because in the next Chapter I shall particularly discuss these Opinions about Phlebotomy and Furgation , I shall at present dismiss them.*

If these *Pseudochymists* shall still prosecute their *design* and yet dream that a *Patent* may be obtained , I doubt not but that the *Colledg* ( when they shall be called to deliver in their *Objections* against the settlement of such a *Society* ) will offer such *weighty reasons*, that the expectation of these *Pretenders* will be *frustrated*. This I thought fit to insert least any one should imagine that my *Arguments* do conclude the *Colledg*, what is observed by *me* may possibly inform the *People* concerning the most *dangerous project* of these *Pseudochymists* ; if I have discharged the duty of a *faithful Scout* in descrying the *common enemies* of *Man-kind*,

*kind*, I return into my rank again, being not engaged to oppose my self to their *body* drawn up in *Battalia*, my work is done if the intelligence I bring of our *Adversaries* approach alarms every one to arm himself against their *Publick* and *private* assaults.

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## CHAP. VI.

### *Of the Ancient and Galenical way of* MEDICINE.

**B**Efore I enter upon the examination of the *Doctrines* delivered by the *Ancients*, 'tis fit that I remove some *stumbling blocks* laid by the *Pseudochymists* in our way to imprint a *Prejudice* against the *Truth* and *Authority* of their *Writings*; the first *Accusation* laid to their charge, that they were *Pagans*, implying that *Christians* hereupon ought not to *credit* their *Books*; because all the *Learning* transmitted from *them* to *us*, either *stands* or *falls* according to the *validity* or *weakness* of this *censure*, I shall spend a little time in discussing it, 'twill not be expected that I defend the *Opinions* of these *Philosophers* and *Physicians* relating to  
*Religion*



*Religion*, the *Soul* and other *knowledge* distinguishing us as *Christians* from them, but the task I undertake is to evince that *Hippocrates*, *Galen*, and the rest (though *Heathens*) were capable of *understanding* the appearances of *Nature*, and might discover *useful truths* for the benefit of their *Posterity*; I am not ignorant that many have taken great pains to prove that most of these both *Philosophers* and *Physicians* saw the *Books* of *Moses*, and many *Arguments* are brought to declare their *devotion* and *piety*; I shall not dispute the reasons urged by these *Advocates* of the *Ancients*, but rather grant that they were *Heathens*: Well then, since that the *knowledge* of which we discourse is acquirable by *sense* and *reason*, I scruple not to assert that the *Heathens* might attain it as well as *Christians*, for their *sense* was *sufficient*, if not more *exquisite* than their *degenerated Posterities*, and they possess'd *rational Souls* which could readily *improve* all the *communications* of their *sense*; nay, who doubts but that *God* endowed these *Heathens* with *extraordinary gifts* and *abilities* for the *good* and *welfare* of *Mankind*, that their *Successors* might more *profitably* contemplate the *Universe* with all its *admirable* *figure*;

niture; when the little *Ant* is constituted our *Tutor*, and almost every creature by *Divine appointment* instructs us in *natural mysteries*, much more may be expected from *rational Pagans*, who diligently observing the *Causes* of things, and their *true effects*, the *several alterations* of *bodies*, and what possibly could fall under their *cognizance*, might *invent* and *publish* those *Humane Sciences* we still enjoy; the most elaborate works of these *Authors* do abundantly express their *indefatigable pains*, which in spite of opposition to this day continue *accurate Comments* on the *book of Nature*; considering then that these *Pagans* lay under no impregnable difficulties hindring the *success* and *issue* of their *Studies*, what could intervene to frustrate their *publike undertakings*, or render their *industry vain* and *fruitless*? But I would not be mistaken as if I thought these *infallible* in their discoveries, if the *Moon*, nay, the *Sun* is spotted, well may these have their *imperfections*; yet *Errorem in homine calumniari, est toti ipsi mortalitati convicium facere*: h. e. The exprobatation of error in any one is no less then an accusation of all *Mankind*; But why *Heathens*? This appellation having neither relation to their mistakes,

*mistakes, nor true opinions in natural knowledg: indeed when these ancient Philosophers and Physicians soared so high in their thoughts, and contended to pierce into the Magnalia Dei, such profound secrets might disappoint their scrutiny and search, and it is apparent that they never err'd so grossly as in their attempts to discover such close concealments: if these did not make use of the knowledg bestowed on them as they ought, and from second causes ascended not up in their contemplation to an owning and adoration of the first, being unacquainted with the deep mysteries of Religion, we ought not to condemn them who have not made the difference between them and us, but gratefully receive their endeavors and carefully avoid any unjust reproaches of those who spent themselves to be Promoters of their Successors in knowledg, at least pointed out directly the way to us in our disquisition of natural truths.*

Another Objection is brought in against the *Ancients*, as if they exercised *Tyranny* over their *Successors*, cramping their industry and strictly confining them to their *Dictates*, the aggravation of this pretended *Crime* stuffs most of the late *Writers books*; but I must answer, that  
most

most of our *Innovators* may be well suspected to *condem* what they either never read or understood, for *Hippocrates* enjoins us to make *Truth* the *Standard* of all the *Notions* we entertain; *Galen* also and the rest are so far from this kind of *usurpation*, that they not only by *example*, but by *particular direction* exhort their *Readers* to examine well all *Traditions* before they give their *assent* to them: But suppose that the *Ancients* had been so severe as to seek the *inflammation* of their *Posterity*, yet what restraint could they lay on any *Physician* to conform to their *Precepts*? if any person who is at liberty will subject himself *voluntarily* to the government of another, he makes his own condition *servile*, and the brand of *Pedantism* may possibly reach these who of their own accord swear *allegiance* to their *Masters*, choosing rather to err with them, than to think right with the *Neotericks*: But I cannot be informed what effectual obligation the *Ancients* can lay on them who follow *Reason* only and are *Sons of Truth*, indeed *Antiquity* commands a just *veneration* when it still triumphs in its mature and aged conclusions only capable of successive confirmations; but whensoever true *Physicians* cannot be fully

fully satisfied that *some old doctrines* are true, they as *freely and chearfully* leave them, as any Traveller that path (though pleasant and easie) which may *misguide* him in his *Journey*; However when these recede from the *Positions* of the *Ancients*, after due *reading*, and well *pondering* the Arguments on *both sides*, they adhere to that which affords *clear manifestations* of its *certainty*, contrary to the *practice* of our *Innovators* who are *zealous* to demolish the ancient structure of *Medicinal truths* under the pretence of a *Reformation*, before they have taken an exact *survey* of its *faults*, or laid a *new and more rational platform*, acting thus not for want of *ignorance*; the *Palace* must be turned into *Cottages* suitable to such *Inhabitants*; the *works* of these *incomparable Physicians* because they *surpass* their *capacity*, deserve their *severest censure*, and *envy* prompts them on to *poyson* these *Fountains* that the *reputation* at least of all may be *destroyed* who come *thither* in order to the satisfaction of their *thirst after knowledg*; but *true Physicians* take another course and first inform *themselves* what *progress* the *Ancients* have made in their *Medicinal discoveries*, and then note their *defects* which they supply  
with

with new choice *observations*, and since that by reason of the restless endeavors of *Physicians* in their continuall search after the hidden *treasures* of *Nature*, no *Science* hath been so considerably advanced as *Medicine*, they candidly and gratefully receive the *new Doctrines*, and expunge the *old*, but do not imitate *him* who foolishly commanded that his house should be pulled down because the rain pashed in through three or four faults in the Covering or Roof, so these do not think fit to cast off the whole *Science* of *Physick* which they received from the *Ancients* for no other reason then because some *defects* are detected therein: *Physicians* also are not so unworthy as to calumniate the *Ancients*, being ascertain'd that they did not write with design to deceive and abuse their *Readers* or *Disciples*: to conclude these are so prudent as neither to dote on old errors or admire new phrensical *Hypotheses*. Did I not avoid *prolixity*, as also suppose that all sober men are satisfied that the lawful *Physicians* in this Kingdom have sufficiently asserted their liberty by forsaking the *Ancients* when they forsook *Truth*, I should here produce all those new *Opinions* which are received as *irrefragable conclusions* though not consonant to the

the *Dictates* of *Hippocrates* or *Galen*: That *Physicians* do still favor the *old*, I mean, the *Galenical way* of *Medicine* no other account can be given, then that it is most agreeable to their *reason* and *experience*, and transmitted to them from such skilful *Practitioners* that deserve more to be credited then their *Antagonists* who profess *Medicine* without any rational Method, slighting those Rules of *Art* which they can't observe by reason of ignorance. I should exceed the intended bounds of this discourse, did I undertake to run over the Body of *Galenical Physick*, and subject each part distinctly to examination; it may suffice therefore that I trace our *Pseudochymists* in their opposition of those *Tenents* which seem to them most questionable, relating either to the *Theory* or *Practice*: 'tis well known that every *Scribler* thinks himself highly concerned to bawl against the three *Aristotelian* Principles; *Matter*, *Form*, and *Privation*, the four Elements; *Fire*, *Air*, *Water*, and *Earth*; the four first Qualities, *Hot*, *Moist*, *Cold*, and *Dry*; the four Humors, *Choler*, *Blood*, *Phlegm*, and *Melancholy*; the *Temperaments* and other *Opinions* of *Galen*, and his *followers*, not unlike these: but when *Physicians* do rightly under-

stand that these *terms* of *Art* are the *Products* of *fancy*, and by no means the *Fundamentals* of *Medicine* (as I hinted before) these spend their time in beating the Air and fighting with shadows which elude their strokes, when other more *apposite terms* are found out not alike *fantastical*, we shall soon exchange the *old* for *new*: because *Physicians* are obliged in the *Universities* to read *Aristotle*, *Hippocrates*, and *Galen*; must they needs approve all their *Notions*? did these apprehend that the *Mind* doth change as much or more then the *Body*, and as *this* alters by new *accessions* of *Aliment*, so the other is progressive in its *Conceptions* by further *illumination* and *discoveries*, they would not so peremptorily conclude the *Physicians* knowledg by the *Books* which they are engaged to *turn over*: if the *Ancients* have not been happy in their *expressions*, so that their *Writings* are *dark* and *uncertain*, yet ought we to esteem *them* for their *noble attempts* to reason out and discover the *first inclinations* of *Nature*; should I insist longer on these *Notions*, or plead for the necessity of retaining *them* both in our *Philosophy* and *Medicine*, or repeat the Arguments against *them*, I might deserve as sharp a

\* Heroici viri quamvis nullam artem quam humana excogitavit industria absolutam nobis reliquerunt præclara tamen in omnibus artibus indefessis laboribus longissimisque observationibus invenerunt posterisque instar testamenti fideliter tradiderunt,  
Brue. in pref.

censure



tenſure as he who was ſollicitous to determine whether a *Crow* or *Goose-quill* might be moſt ſerviceable in *writing*.

Be cauſe theſe *terms* are by ſo many accounted prejudicial to right conceptions of *Natures* Operations, and thought worthy of no better an *Appellation* then *Figments* ; I ſhall enquire whether the caſe is much altered by a *ſubſtitution* of other *Notions* more agreeable ( as our Innovators would perſwade the World ) to the *Phænomena of Nature* ; and in the firſt place the term *Specifick* occurs, and although moſt late Writers endeavor to reduce the whole of *Pharmacy* to this *notion*, yet none have been ſo kind as to interpret what was intended by it, if they explain themſelves by the *internal* and *ſeminal virtues* , that is *ignotum per ignotum* : I ſhall gueſs at what they mean, and I ſuppoſe that hereby they would expreſs *A peculiar virtue flowing from the eſſence of any Simple, whereby in operation and effect it is diſtinguiſhed from another, as it is appropriated to the cure of a particular Diſeaſe.* Well then, every *Simple* according to this *doctrine* is *ſpecifica*l , or elſe this pretended *Universal notion* comprehends not the true *virtues* of all *Simples*, but if every *Simple* is diſtinctly in

respect of Use *specific*, then it necessarily follows that there are as many *Diseases* as *Specifics*, otherwise this defect of a *correlate* would contradict their chief *intent* of being *Specifics*; but let the World judg what an absurd *fancy* it is to *conceive* that there are so many *different Diseases* to which *Mankind* is subject, as there are *distinct Vegetables*, *Animals*, and *Minerals* whose *vertues* are *different*, as if the *Great Creator* did equally furnish the *Universe* with *Diseases* as with *Simples*, and notwithstanding the *Patrons* of the term have not unriddled its *obscurity*, nor declared the *soveraignty* of *Ares*, yet do they most confidently assert that *Diseases* may chiefly be cured by their *irresistable power*, and least *Physicians* should not know where to look for such *excellent helps*, by good advice they are sent unto *illiterate Practisers*, and *common rude Empericks*, in whose hands (it seems) such *Specifics* may be found, because these being altogether ignorant of *Methods*, do wholly rely on them, by frequent *experimentings* attaining *knowledg* of their *proprieties*. But as it is evident that no *Specific* can be produced which will certainly cure that *Disease* to which it is appropriated, and that if such *Remedies* help three

or *four*, yet failing in the *fifth*, \* the mis- \* *Illa habentur Specifica quæ omnibus differentiisalicujus morbi, omnibus hominibus, & omni tempore profunt, Fab. P. 476.*  
 carriage is chargeable on their *insufficiency*, and not on any *mistake* in *application*, because the same person might as probably by *mistake* cure the *first*, as fail in the *last*; so there is no *Specifick* but what may be easily reduced to some *common intention* as much answering that in *divers Diseases* as the *same*.

The Doctrine also of *Fermentation* is as intricate and *mysterious* as some *opinions* of the *Galenists* which are laid aside, and thought *useless* in the explanation of the *appearances of Nature*: I confess that the *learned Treatise* of *Doctor Willis* hath fully satisfied very many scruples, and yet they who have made the *greatest progress* in the *discovery* hereof, are conscious that they understand *little* in respect of what is *unknown* about this *Doctrine*; before I pass from this subject it may be expected that I take notice of the *three notable Ferments* mentioned by the *Author* of *Medela medicina*; if I was appointed to determine, I could not readily judg whether Mr. *M. N.* through ignorance doth more abuse this *term* than the *Galenical notions* condemned by him, for because the *famous Doctor Willis* tell us, that *atomical effluvioms* may act *instar*

*fermenti*, Analogously to ferment: this Author disputes not to call them *Ferments*, and because Hippocrates acquaints us that there are *venerei* *Sanctiones*, morbid expirations which may pass from one body to another, and in other Authors he reads that not only the *Pox*, but the *Scurvy* are contagious Diseases, and that there have happened peculiar putrefactions of the Air producing worms; hence he wisely infers, That no body is secure from the most subtle insinuations of those active particles as powerfully penetrating another body at distance as by an immediate contact: Should I critically set down this Authors errors in these assertions, the Reader would be tired with their absurdity; for in the whole I observe he misapplies the design and intent of those learned Authors he cites: but that which I chiefly intend is to distinguish between those who are infected with the mentioned Ferments, and the rest who are free. I shall in few words state the business, we deny not that the *Pox* and *Scurvy* may be contagious Diseases, but a learned Author affirms, *Non omnem luem esse contagiosam, & plerunq; minus contagiosam, esse vetustam & confirmatam, quam recentem & mediam & lues quæ ex topis tantum seipsam prodit*

Hercul. Sax-  
on. de lue ven.  
p. 3.

*prodit non est contagiosa*, and the same Author gives us two or three *Histories* to confirm his *Opinion*, I shall not transcribe them least any should be encouraged to that vice from which they are deterred by the severity of this punishment, and however Mr. M. N. hath put a plausible excuse into their mouths who have deserved the Pox, teaching them to plead that some infectious Air passed only through their pores insensibly which hath so wonderfully wrought upon them by its power that no part is free from pain and torments; yet as his phantastical Ferments reach not those who avoid impure contacts, so all sinners can experimentally difference the time of their health, and sickness when they meet with persons who communicate that horrid Disease to them. Mr. M. N. should have set down the conditions necessary to contagion, as that there be such little particles continually transmitted from unsound bodies, a fit mediū or vehicle to receive and carry them to their journeys end, a disposition in the other body to receive them, and a due stay there; for if any of these necessary conditions are wanting, contagious Diseases cannot be propagated mediately or at distance.

I. 'Tis granted that to this kind of infection

*fection* a sufficient emission of *minute substances* or *corpuscles* tinged with the *infection* must invade another body; it is possible that in the *French Disease*, as also the *Scurvy* some *venemous effluxes* may happen; but by no means such as *M. N.* fancies rendring *these Diseases* as *contagious* as the *Pestilence*, because the *putrefaction* in *these* being *imperfect* in respect of *that*, cannot *communicate* a *venom* which it was not capable of *producing*: what kind of *taint* arises from the *Pox* and the *Scurvy*, and how forcible it is to transmute a *distant body*, is a business above the *reach* of *M. N.* and not my task at present to inform *him*, I shall only object against his *vast collection*, that *experience* confutes his *Romance* of the most powerful effluxes of such *venereous* and *scorbutick Ferments*, it being most apparent that *they* who *eat, drink, and familiarly converse with, nay, dress the Ulcers and sores* of both *Pocky* and *scorbutical Patients* are not *infected*; to say no more, if *these Diseases* are generally so *contagious* as without any *corporeal commerce* to infect, how comes it to pass that *some parts* in that body from which *these exhalations expire* are more *free* than others.

2. To Contagion a fit *medium* or *vehicle* is required, *Authors* do very well distinguish *inter fomitem perflatum & non perflatum*, between *Contagions* which may by the *air* be diminished, dissipated, and extinguished, and others wherein notwithstanding the several alterations of the *Air*, infectious particles preserve their malignity till they fix in some apt seat or place of abode, and such as pass from body to body directly by reason of (as it were) the stagnation of the *Air*; had *M. N.* affirmed that no change in the *medium* could prevent the power of his three *Ferments* from possessing distant bodies; I would have answered him in the words of an *Author* not inferior to him for abilities, *Si medium tantum aut cale scat aut refrigeretur, siccetur aut humectetur aut aliam quamlibet qualitatem nudam suscipiat, alterabitur similiter corpus proximum & non proinde suscipiet morbum corporis longe positi: h. e.* If the *medium* only is hot or cold, dry or moist, or is otherwise qualified then it was, the adjacent body is equally changed, and hereupon not subject to contagion; and I hope he will not adventure to say, the *Air* may be so quiet between two remote bodies that rays may as undisturbedly pass from one to the other,

as between the *Needle* and *Loadstone*, since that the *motion* or *agitation* of the *Air* will hinder their *operations*, which being *natural* are within their *Sphere* more potent then such *preternatural Ferments* he mentions.

3. There must be a *disposition* in the *body* to receive their *impreſſion*, whereby I do not only mean *passages* open to let them in, although to *atomical penetration* such *figures* are requisite which fit the *pores* or *passages* admitting them, but a *similitude* in respect of *impurity* in the *body* to be *infected*, I now speak of *mediate contact* for that which is *immediate* being more *prevalent* and discharging more *venomous* or *infectious particles* needs a *less fomes* or *preparation* of *matter* disposing to receive such a *tincture*; whereas by how much more the *bodies* are *distant* from *each other*, which *communicate* and *receive* such *contagious Diseases*, answerable to the *intermediate space* must be the *apparatus morbosus*, or *fomes* to *entertain* the *malignity*; if then all *bodies* do not abound with *humors* which tend to such *putrefactions*, 'tis vain to imagine that the pretended *Ferments* do prevail upon *those* which are *free* from such *impurities*, as on *others*, which being *loaded* with *them*,  
do



do most easily suffer by such *venomous effluxes*; I might here question whether a *common* or *peculiar putrefaction* of *congested* and *mixed Feculencies*, or of some *particular juice* or *humor* did more especially if not *altogether* dispose to the *entertainment* of the *pocky* and *scorbutick Ferments*, but such *speculations* would take me off the *business* at present *designed* in this *Chapter*.

4. The *contagious effluxes* must have a *due stay* in the *body* they *infect*, but if *mans body* in a state of *health* is  $\delta\epsilon\sigma\sigma\nu\ \chi\ \delta\pi\upsilon\sigma\sigma\nu$ , in all parts *transpirable*, or a *thoroughfare*, these *contagious corpuscles* may be as soon *passed out* as *let in*, and by this means do no *execution* on *other bodies* where they *lodg not*, but if these *vapors* (as some conceive) are *viscous*, which cannot well be granted, seeing that they so easily *separate* from their *Mine*, or rather if they meet with any *glutinous humor* they immediately are *intangled*, and may *infect* that *body* in which they are *long detained*.

If then so many *impediments* may prevent these most dreadfull *Effluxes* from *affecting* (to use the expression of *M.N.*) *All the families of mankind*, which are not infected by immediate contact,  
but

but most by these fine and subtle corpuscles darting into grosser bodies, which there settle somewhat of their nature, tincture, or leaven, disposing them by degrees to be unsound; as also if experience otherwise informs us, with what confidence can this Author broach such Opinions? and with his corrupted Ink infect more Families then the severest contagion that ever happened to Mankind? But He explains his meaning, and as he takes good care never to want Patients who can so easily persuade the whole World that they are diseased, so is he also very kind to provide Remedies, for he writes, That he hath on purpose invented fit Remedies, the nature of which is to fight against humors both great and small, in old or young, which have been any way touched with such tinctures either through their own default or by figillation of those seminal principles which contribute towards the being of Mankind in the act of Generation, &c. And this is the natural result of his design: I cannot divine what the Medicines are which he hath invented, but I am confident no slight, and at the long run pernicious preparation of Antimony and Mercury will perform what he promises. But 'tis probable that such pretences both of

*Med. medicina*, p. 37.

inven-

*inventing Diseases and new Remedies* may not seduce the *World* into a credit of *either* : if any be of such an easie *perswasion* as to intrust *themselves*, and neither of the *hazardous preparations* by *vomiting* and *purging violently* can effect a *Cure*, they may be dispatch'd into the *Country Air* with a *sovereign and rare chymical Cordial* made by the *infusion* of three or four *Dates* in a *Pint of Malago* : What this *Authour* writes concerning *Worms* is no news to *Physicians*, because they are fully acquainted with the several *products of corrupted matter*, and in relation to the *cure of Diseases*, take especial care as to prevent any *stagnation* and *putrefaction of humors* so to expel all *verminous matter*, and *worms* if any whether in *acute and malignant*, or *chronical Diseases* are bred in the *body*.

I might produce some other *Opinions* besides these of *Specificks* and *fermentation*, which not being sufficiently *explained and demonstrated* continue as liable to *exception* as some *Galenick notions* very much disliked by *those* who affect *novel errors* rather than *old truths* ; but I shall come to that which is of greater concernment, and endeavor to defend the practice of *Phlebotomy* and *Purgation*, which  
are

are accounted by the two Champions of the *Pseudochymists*, the Supporters of the *Galenick Physick*, M. N. Page 374. writes that *there is seldom any tolerable cause for bleeding in our Climate*: Afterwards in the head of his pretended Arguments, p. 383. he pleads only *That we ought to be very wary thereof*, as if Physicians were not of the same judgment being most *circumspect* in their direction of *Phlebotomy*; but if M. N. had been as diligent to understand their Books as to cavil at *shadows*, he would never have mistaken *Cautions* and *Contraindicants* set down frequently in their Writings, as *reasons* to abolish its *true use*: what is alledged concerning our *Climate* proves nothing, and might pass without *observation*, if the vanity of *such triflers* did not beget a *dotage* in the *People* to imagine that *Cause* to be *just* which with *verbosity* is *pleaded*.

His first Objection is, because the *Scurvy* is predominant in most of our Diseases, and consequently a crude acid serum in the mass of blood, p. 383,

I answer, that neither of his *Suppositions* are apparent in *practice*, for we see often in most acute Diseases, *Crises*, *Digestions* and *Separations* orderly made by *Nature* truly govern'd, nor if they were  
would

would they hinder the use of *bleeding* when its *indication* happens; he had done well to explain himself what he means by the words *Scurvy* and *Scorbutical tincture* frequently mentioned, for I do not remember in all his *book* one *sensible sign* or *symptom* set down to discern them by, and am apt to believe that his *young studies* are not yet acquainted with such *speculations*; to say they are signified, when there is in the blood a crude or an *Acid Serum* (which are all one with him) implies that the blood must be first seen and *tasted* before that *Disease* can be *discovered*; wherefore I may well suppose that he undertaking *practice* before he understood *Physick* and meeting with *difficulties* and *diseases*, not yielding to his *opinionated Receipts*, fathered his failings on this *universal disease*, thinking to excuse his ignorance of *particulars* thereby.

2. 'Tis urg'd that the *spirituous part* of the blood being but little and less in our *Northern bodies* than those of other *Climates*, it must needs be a pernicious course to make it less, p. 393.

I very much wonder by what *Statics* he measured the *proportion* to make our *spirits* fewer than others: we have larger, stronger, and more *active bodies*, why not then

then as many *spirits*? 'tis not good to be fond of an *unreasonable Opinion*, and then dream *absurdities* to make it *plausible*, I know not what reason this *Author* hath at this juncture of time to *dispirit* his Native Countrey.

But the main drift and Argument against *Phlebotomy* is, *That the letting out the spiritous part of the blood with the rest is a pernicious course*, which *G. T.* urges likewise with a subtle distinction of *Sanguis* and *Cruor* never to be found in any living mans veins, as if hereby many *vital spirits* were lost, good blood and bad put out together, and the remainder left more liable unto diseases. But what is all this? by the same Arguments they might dissuade procreation, suckling of *Infants*, least some *vital spirits* should be spent, whereas *Nature* is not so penurious of her store, but still furnishes the whole body plentifully to execute all necessary offices whereby life is prolonged, and diseases conquered, and after bleeding like a *Lamp* freed from its choaking snuff shines forth brighter: the want of strength is reckoned amongst the *Ancients* as a *contra-indication* of *Phlebotomy*, but the loss of a few *vital spirits* were never accounted a sufficient barr to the practice of *Physicians*

ans who respect the *inestimable benefit* accruing to their *Patients* by it, though perhaps it may not be approved by *Empericks* and *Nurses* from whom *these* gather their *knowledg* and *instruction*; And I think that their dislike of *Phlebotomy* because they discern not when it is *proper* and *useful* is very commendable, and if they would likewise refrain from *other ways* of *curing* Diseases upon the same account which are as *dangerous*, if *mistaken*, they would free *themselves* from much guilt not of *shedding mens blood*, but of *keeping it in their veins to their ruine and destruction*, and of giving *Vomits* and *other Medicines* unseasonably whereby not a few miscarry. In his other *Objections* are recounted some *Cases* besides the true *intention* of *Phlebotomy*, when the *blood* is *depauperated* who *opens a vein*? His conjecture or supposition that our *blood* in this *Climate* is more inclinable to *coagulation* proves nothing, neither hath he shewed that *Sanguification* succeeds not well after *Phlebotomy* judiciously directed, every *Physicians* observation overthrows such imaginary prejudices by *bleeding*; 'tis well known, that some *aged persons* have for the space of thirty or forty years opened a vein *Spring and Fall*, if

M

not

not oftner, losing seven or eight Ounces each time, by which *evacuation* chiefly they avoided the great *inconveniences* which otherwise they might justly fear much threatned their *lives*. I might likewise instance the *female Sex* whose *blood* is not so *spirituous* as *Mens*, and yet these suffer not by their *Customary tribute* to *Nature*, but very much when this *sanguinary expiation* doth not succeed: The *Physicians* by this *Author* termed *Galenists* are so *rational*, as that they respect strictly the *Indications* of *Phlebotomy*, and if these signifie a *necessity* of *bleeding* they stick not to order it even in the *small Pox*, *malignant Feavers*, nay, in the *Plague* it self, as knowing what service the *Patient* will reap by it, and the *danger* of such a *considerable omission*: but I am apt to believe that this *Author* and his *brethren* not understanding the *Indications* of *bleeding*, may by some *miscarriages* be deterred from using it; for my part I think that he deserves a *severe censure* who lays open the *secrets* of *Medicine* to such bold *Practitioners*; had this *Author* been vers'd in the *Writings* of the *ablest Spagyrics* he might have taken notice that some of them being *Germans* commended *bleeding* in most *Diseases* to their *Countrymen*



men whose *bodies* (as he suggests) are most like *ours* in this *Kingdom*; but perhaps he will answer, that these wanted such *Arcanums* which he and his Associates pretend to, as might prevent *bleeding*: I shall be so *charitable* as to suppose that he was not ignorant of the *practice* of these *Chymists*, but rather that he willingly passed them by, least their *authority* should justify the *Galenists* in this point. To sum up all, although this *Author* adventures to judge of the *state* of our *blood* without any good and warrantable foundation, and thereupon dissuades *bleeding*, and at length plays the *Mountebank* by promising such *Remedies* as may allay the *fermentation* of the *blood*, and cure *Diseases* without *Phlebotomy*; yet cannot *Physicians* by such a weak plea be persuaded to forbear the use of this *evacuation* which Nature directs to by *hemorrhages* and constant experience confirms, when there is a just cause and proper *Indication*.

When so much is said against *Phlebotomy*, it may seem strange that *Hippocrates* should be blamed, because he (as some interpret the *Aphorism*) dislikes it in *teeming women*, I shall recite the *Aphorism*, and then we shall see who is most culpable,

Lib. 5. Apho-  
rism. 31.

culpable τῶν ἐν γαστρὶ ἔχοντα φλεβοτομηθεῖσα ἐκ-  
πρώσκει, καὶ μᾶλλον εἰ μᾶλλον εἶναι τὸ ἐμβρυον. 'Tis  
urged that *Physicians being misguided by  
this Aphorism have suffered multitudes of  
female Patients to die under their hands,  
who probably might have been rescued by a  
discreet Phlebotomy*; But had such Cen-  
surers of the *Physicians* practice heretofore  
apprehended the *right sense and import* of  
the words, and the *construction* which  
hath bin continually put upon them by the  
ablest *Commentators*, their *charity* would  
have preceded their *zeal* to carp at not on-  
ly the *Aphorisms* of *Hippocrates*, but the  
practice of *skilful Physicians* who admi-  
red and conformed to these *succinct Apho-  
ristical sentences*; I shall produce amongst  
many (writing to the same purpose) two  
*Authors* who explain the meaning of *Hip-  
pocrates*, \* *Christoph. a Vega* says, *Non  
putare oportet Hippocratem omnino dene-  
gare sanguinis missionem utero gerentibus,  
sed eam esse vult de indicationibus qua de-  
hortantur à sanguinis missione, & est sco-  
pus qui viribus correpugnat & docet mi-  
nori copia sanguinem esse mittendum quàm  
aliàs: h.e. 'Tis not to be imagined that  
Hippocrates did absolutely forbid the blee-  
ding of women with Child, but only when  
there happen Contra-indications to it, and  
there*

\* *Christoph.  
à Vega, p. 846.*

there is a sufficiency of strength, and he cautions to take away a less quantity in such cases than otherwise might be allowed: And the same Author after he hath declared the usefulness of bleeding such Patients ratifies his Opinion with an eminent example and tells us, That he hath taken away ten ounces of blood twice in the eighth month with very good success and advantage to his noble Patient and the Child; But he aptly concludes, *Non tamen vult Hippocrates esse exercendam sanguinis missionem in utero gerentibus nisi magno urgente usu, praesertim ubi fatus est major*: h. e. Hippocrates advised not to blood teeming women, especially if the Child is big, unless there be a necessity or important cause. \* Heurnius also after he hath affirmed that the upper veins (as he terms them) may be opened, more positively gives us his sense of this controverted Aphorism, *Loquitur Hippocrates de larga sanguinis missione quæ non solebat esse libera minor, hodie autem minorem sanguinis effusionem non aversamur modo vires admittant, morbusque validus id suadeat*: h. e. Hippocrates did only oppose the exhausting of the veins by drawing a great quantity of blood which in those days was not less than a pound at a time, but we

\* Heurn. in  
Aphorism. p.  
358.

may safely take away a less quantity if the Patients strength will permit and the Diseases require this evacuation: If then the most excellent Hippocrates did not by this Aphorism restrain a cautious bleeding of women with Child, as well to prevent Abortion as to cure Diseases to which their condition is liable, and his legitimate Disciples have constantly phlebotomized such Patients both by their great Masters example and authority, when ever a proper indication discovered a necessity of this course; I understand not with whom our Adversaries contend, stigmatizing them with the brand of Murderers, and aggravating their crime which at once destroys both the tree and fruit, the Mother and Child; what! must Physicians be accused for suffering their female Patients to die because their Accusers mis-interpret this weighty Aphorism? imitating those who having sore eyes or the Faundice, imagine all others on whom they look to be in their condition? All that I shall observe from this severe Animadversion, is, that such persons do express a great disrespect towards the Ancients, who rather than fail will invent a charge against them, and this example gives a sufficient cause of suspicion that other

*censures* of them are as contrary to the common principles of *humanity*, as besides the *sense* of their *exquisite Writings*.

To proceed, our *Pseudochymists* inveigh also against *Purgation*, which by the *Galenists* is reckoned a *Medication*, καὶ Ἰσοχλω, whereby the body is *drained* from the mass of *vitious* and *peccant humors* which are at least the *fuel* of *Diseases*, and by their timely *removal* and *expulsion* oftentimes a *Cure* is *performed*: The Argument urged against *Catharticks*, is, *That they purge out of the body both good and bad together*: We are sensible that the *Patient* doth very much suffer when he is *causlessly purged*, and when *good and bad* are *promiscuously emptied*, but when *Catharticks* are given to those who need them not, he *errs* who *indirectly* prescribes them; whereas *true Physicians* do imitate and assist *Nature* in her *critical elimination* of concocted humors, and not in her *Symptomatical excretions* wherein by means of some *powerful irritation* the *alimentary juice* is *evacuated*, and the *spirits* be *exhausted*; 'tis confessed that *Catharticks* operate by way of *irritation*, upon which account also *natural dejections* are *caused*, and when these succeed

not well, 'tis the *Physicians* office to quicken *Nature* in her work, who therefore do artificially graduate their *Catharticks* according to the *quantity*, *quality*, *seat*, and *motion* of these *excrementitious humors*, and this is not only effected by varying the *Dose* of some *Purgers*, but by *selection* and *choice* of those which may best answer their *designment*; acting otherwise then our *Empirical Psendochy-mists*, who when they are most wary do only alter the *Dose* of their *Antimonial preparation*, and then very much boast of the *safety* and *inoffensiveness* of their *E-metico-catharticks*, inviting the people by the *smallness* of the *Dose* to make use of it, being ignorant that *one* or *two* grains may impregnate a *mass* of *humors*, and *diffuse* into them the same *Emetick* and *Cathartick* *vertue*; and hence it comes to pass that by such *small quantities* of that *Powder* most dreadful *evacuations* are caused, *enervating Diarrheas*, *hazardous Dysenteries* and *fatal colliquations*, nay, sometimes *periodical vomitings* and *purgings* ( of which I could produce not a few examples ) these *Patients* continually *languishing* until they *died*; I hint this because many *Patients* are so apt to nauseate *wholsom Galenical Potions* preferring

\* these

\* theſewhich offend not the ſent and taſte, \* *Nihil juvare*  
 but the event doth ſufficiently prove the difference; our *Senna, Rubarb, Caſſia,*  
*Manna, Agarick, &c.* are benign Cathar-  
 ticks, and ſo ſafe that they may be given  
 to teeming women, young children, and in  
 ſuch Diſeaſes where other *Purgers* may  
 do harm: our *Colocynthis* likewise and  
*Scammony, &c.* being more prevalent to  
 extimulate when artificially prepared, and  
 rationally directed are ſufficient to cleanſe  
 an *Augean Stable*; and whereas theſe  
*Pſeudochymiſts* boaſt their Catharticks to  
 be alſo *Diaphoretical*, I confeſs that by  
 accident they are ſo, for moſt who take  
 them fall immediatly into cold ſweats:  
 Thus do they deal ſubtlely who would  
 have ſuch *Agonies* be reckoned an advan-  
 tage to their *Patients*. I have followed  
 our Adverſaries in their way of argumen-  
 tation who firſt oppoſe purgation in general,  
 and then conſidering that they vomit and  
 purge oftner and more violently thoſe  
 who employ them then any Pretenders  
 to the practice of *Phyſick*, admit the uſe  
 of Catharticks which yet they limit to  
 their *Mercurial* or *Antimonial* prepara-  
 tions, \* concealed from all others, leaſt  
 they ſhould judg of their malignancy,  
 and juſtly cenſure theſe arrogant *Pſeudo-*  
*chymiſts*

*videtur niſi*  
*quod è ſanctu-*  
*ariis chymico-*  
*rum deprom-*  
*ptum tamque*  
*attonita quo-*  
*rundam ani-*  
*mos perſuaſio*  
*occupavit, ut*  
*prodeſſe niſi*  
*chymica non*  
*putent, Bil-*  
*liſh. in epiſt.*

\* *His parium*  
*& ſuperiorum*  
*contemptus ac-*  
*ſi iis ſolis ce-*  
*rebrum & cor*  
*Natura for-*  
*maſſet, & re-*  
*liqui vel in*  
*truncos &*  
*ſtipites abiſ-*  
*ſent, vel pepo-*  
*nem pro corde*  
*fungum pro*  
*cerebro gere-*  
*rent. Joſt.*

*chymists* then they all those who dissent from them.

*Galenick Medicines* in the next place are by our *Pseudochymists* condemned as languid, insufficient, and faulty both in respect of their preparation and composition, In relation to their preparation, the *Galenists* do not pretend to that accurateness which the *Chymists* promise, but yet they suppose that *their way* doth more preserve the true and seminal virtues of the *Simples* used by them than the other, since that 'tis questionable whether *Spagyricall Distillations, Calcinations*, and other like *Artifices* do not destroy the proprieties of those *Ingredients* on which they work and substitute something else effected and produced by their operation; if this doubt is cleared, and it is demonstrated that by *Chymistry* the *Vertues* of such *Simples* are exalted only, and not altered, I shall willingly fall in with the ingenuous determination of this Point by a *Galenist*, *Nemo inficiatur, remedia chymice preparata in morbis propulsandis efficaciora, palato gratiora, & in exigua Dosi exhibenda, si dextre exhibeantur, ea ratione Galenicis palmam eripiunt. Hoc tamen asseverare ausim, si qui obtigerint agri in assumendis pharmacis morigeri, non nauseabundi & delicata-*



*delicatuli, quin per vegetabilia aque Galenicorum, præsertim à medico prudente in cognitione morborum & methodo medendi probe exercitato, à gravissimis & desperatis affectibus liberari, & citius in integrum restitui queant: omnia probanda, qua bona observanda, non autem omnia vetera promiscue rejicienda, & cum animi vehementia sceptice traducenda: h. e. Medicines chymically prepared are undoubtedly more efficacious and powerful, more grateful to the tast, and may be given in a far less Dose then Galenical: but yet if Patients will be obedient and not so nice and squeemish, by the direction of an able Physician who understands the Disease and a right method of curing it, they may more securely and certainly be helped by Galenick Medicines: 'tis convenient to experiment all things, and retain what appears most rational, however they err who promiscuously reject and passionately censure all the Remedies which the Ancients left us as the fruit of their experience.*

The Galenick Compositions in respect of the vast and exorbitant number of Simples mixed together are likewise esteemed rather pompous then beneficial Medicines, Treacle by some reckoned a confused mass of Ingredients, the dream of waking Andromachus,

*dromachus*, and *Discordium* a fermented heap: much may be said on behalf of these grand *Dispensations* comparing them to a well disciplin'd Army, wherein are some *Field-officers* able in respect of their skill in Martial affairs singly to conquer the Enemy, but these commanding the body of the Army, will more probably by their conjunct fortitude and courage become *Victors*; I might also liken them to a well governed State, in which every Member in his place and station acts uniformly to oppose all who endeavor to disturb the publick Peace; what these at first view do think to be only a *Farrago* or *hotch-potch* of many things jumbled together, when more strictly examined will appear most artificial and admirable compositions to encounter the several complications of *Diseases*: I need say no more in their defence, then that long experience hath given them a repute in the World which cannot be prejudiced by the *Satyrical Invectives* of such who like nothing but their own conceited preparations: *Physicians* also in this Age may without any imputation of ignorance in the knowledg of *Simples*, and their peculiar Vertues, be allowed to form long *Compositions* not only because of complications which are more

more frequent and intricate \* then heretofore, but that they may hereby conceal their skill, for when the *Medicine* is disguised by putting in such Ingredients which obscure its intention, but hinder not its vertue, they are puzzled who would make an indirect advantage of such a Pre-script; there will be no occasion for this Stratagem, when Physicians to rescue their Profession from the abuses of unworthy and illiterate Practisers do dispense their own Medicaments, who may then more securely use one Simple then now a perplexed composition, and when they have occasion to add auxiliary forces to them in Complications, prevent those inconveniencies which, as the case now stands, they cannot avoid.

But why should I insist longer on particulars when the whole method of Physick is rejected by our Pseudochymists as useless, and if multitudes of words would prevail, scurrilities were argumentative, as their stiling it  $\mu\alpha\delta\omicron\delta\epsilon\iota\alpha\nu$  &  $\delta\iota\alpha\beta\acute{o}\lambda\eta$ , Satans device and plot to destroy Mankind, and telling us of vast numbers being methodized into their graves, If ænigmatical hypotheses had power to persuade, or the novelty of their Notions to bewitch; the old Galenistical method had long received its doom,

\* *Olim non opus erat remediis diligentibus nondum in tantum nequitia surrexerat, nec tam late se sparserat, poterant vitis simplicibus obviare remedia simplicia, nunc necesse est tantò operationum esse munimenta quanto valentiora sunt quibus petimur, &c. Sen. p. 785.*

\* Ubi de salu-  
re humana a-  
gitur non  
standum uni-  
usculiusque ju-  
dicio sed co-  
rum qui au-  
thoritatem  
longo tempore  
sibi compara-  
runt, Cxsalp.  
p. 10.

doom, and its *Adversaries* had triumphed over its ruins; but *true* and *rational meth-ods* \* take deeper root by means of these boisterous agitations. I cannot understand the meaning of some *Stories* which I meet with in our late Writers, who give us an account that *some Physicians were not solicitous if their Patients died secundum Artem, by the fairest method in the world*; I cannot excuse any personal miscarriages in *Physicians*, but I should be unjust to the most *faithful Physicians* if I did not vindicate them from the failings of others, these *subtle Accusers* of all *Methodists* would not approve of *retaliation*, and that I should affirm that one who professes himself to be a *Philosopher by fire*, is not as-  
sailed publicly to thank God that he is no *Scholar*. If that good Law was observed, *Qui affectat ignorantiam est puniendus*: h. e. He who affects Ignorance ought to suffer severe punishment; Our *Pseudochymia*ster would fall his *Crest* and cease to be proud of his blindness; or did I relate the words of a famous *Pseudochymist*, who when the Patient did suddenly die after a Dose of his *Antimonial Pills*, commended the excellency of such Medicines \* which  
dispatched without much pain and procured an easie death: It were no difficult mat-  
ter

\* Laudo tuam  
experientiam  
qui non finis  
infirmos com-  
putrescere sed  
eos statim e  
vita liberas,  
Strat. philos.

ter to parallel any *Stories* they can produce to make the *Methodists* infamous, but the meanest people can discern the *Sophistry* of such *Argumentations*, and may suppose that they observe the same way in their *curation* of *Diseases*; As for the *Methodus medendi*, our Adversaries complain that by it the cause and nature of *Diseases* are not sufficiently discovered, their *Symptoms* not rightly described, and that the *Remedies* set down are impotent, and rather encrease then cure *Diseases*: Certainly they presume that their own bare negation or affirmation of what they dislike or approve, is a perswasive Argument to others who expect satisfaction in particulars, and are cautious to escape the cheat and delusion which lies in such universal conclusions; nay, to assert that because some errors may be found in it, the whole hereupon ought to be proscribed and deserted were alike mad and impious practise, as immediately to bury that man whose toes are sphacelated, when an expert Chyrurgeon by a mature amputation of the joynts which are mortified may preserve the life of his Patient; But I shall choose to deliver my sense in the words of a learned Author, as I have throughout this Treatise done in matters of Controversie, saith the

Seidel. p. 133. the experienced Seidelius, Nullus unquam morbus qui curatus arte humana aliter curatus est quam juxta veteris & vera medicinae fundamenta, methodumque; objicient hic statim, nonne curavimus nos quamplurimos a vobis pro desperatis relictos? quibus respondeo, nescire me illud, neque hactenus certo rem ita se habere comperisse, prater privatas enim praelectiones atque laudes & domestica testimonia in conventiculis clandestinis ad libitum confecta levissime, aliud fide dignum nihil auditu percepi; quot vero homines diris modis jugulaverint, de quo publicis quorundam scriptis sunt accusati id altissimo silentio obruunt & interim de quintis, atque arcanis essentiis immani precio Auri extractis nugantur ut imperitis fucum faciant, &c. h. e. There was never any Cure wrought by humane Art and skill which derived not its successfulness from the sure foundations and method of the ancient and true way of Medicine: but here they will object, have not we recovered very many forsaken by you, I answer, that I know no such matter, neither am I satisfied that what you speak is true, for besides your vain boastings, self-commendations and forged Subscriptions and Certificates made in your Conventicles, I perceived nothing that was

was credible, but they are willing to conceal how many men by their most horrid devices have been murdered, they crack of their Quintessential Medicines and precious Extracts with design only to delude and cheat those who want capacity to understand their impostures. This Author hath afforded us such a description of our Pseudochymical non-methodists, that I need say no more concerning them, nor write a Comment when the Text is so plain and obvious, but because the opposition both by M. N. and G. T. is made between the Writings of Galen and Helmont; I am willing before I end this Chapter (in which many things are omitted) to shew the difference between them according to the judgment of Thonerus, whose authority in another case is allowed by M. N. saith he,

\* *Plaustris librorum carere facile poterit qui scripta Galeni sibi familiaria reddiderit, dum omnes Authores exin velut e magno Oceano depromant & hauriant, ut qui in Galeno non sunt versati, existiment ab eorum ingenio profecta, suam hinc prodeuntes imperitiam dum omnia a Galeno sint mutuati, and goes on, Quid esset ipse Helmontius, ni quicquid boni ex Galeni & Hippocratis monumentis primitus deprompsisset, sed post omnia corrumpens & invertens suas exin nectens argutias, malam*

\* Thon. epist. medic. p. 32.

*repensens gratiam in eos retorſit, aquam veritatis limpida ex illorum fonte hauſtam ſuis ſophiſmatis inquinavit, & totaliter faculentam reddere attentavit, fretus arguto & insolenti genio: h. e. He needs no Library who is well verſ'd in the Writings of Galen, from whom all Authors as from the Ocean derive their ſtreams, and they who have not read Galen conceit what notions they broach are the products of their own brain and invention, betraying their ignorance, when Galen was the Author of thoſe Opinions; and what is Helmont if ſtrip'd of the moſt conſiderable truths, which he tranſcribed out of Hippocrates and Galen? and at length he corrupted them, introducing his own whimsies, like an ungrateful perſon illy requiting them who informed him in Medicinal knowledg, ſophiſtivating their ſincere doctrines, being of a ſubtle and insolent temper.*

It may be expected that I ſhould vindicate the Doctrines of *Critical days* and *Pulſes* ( which are oppoſed by *M.N.* But ſince that nothing is brought againſt them worth *obſervation* or an *answer*, and conſidering alſo that theſe are not of ſuch concernment to *Patients* as to *Physicians*, who daily experience the uſefulneſs thereof in their *Profeſſion*, and can diſcern the



the motions and concoctions of the peccant and morbifick matter, as also the strength by the Pulse, and what other information they can afford, as also that this Innovator who measures the knowledg of others by his own, hath effected nothing by his pains; so until something to better purpose without the mis-interpretations and abuses of Authors is offered, I think my self excused from particular replies to his most impertinent Cavils.

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## CHAP. VII.

*Of the Pseudochymists pretended Panacæa, or universal Medicine.*

**A**Mongst the vain-glorious boastings of the *Pseudochymists*, there is no pretence so *universal* as their acquirement of a *Panacæa* to cure all Diseases, generally deceiving hereby all those who through too much credulity become their *Patients*: for not to repeat what hath been already said concerning the *incurableness* of some Diseases, or to add a discourse of the *inhability* of *Subjects* and of other *Impediments* which may frustrate the highest and most probable attempts of Curation, it doth not appear to a rational

*Inquirer* that there can be any such *Medicine* which in respect of its puissance can infallibly vanquish all the enemies of mans health: the great disagreement of *Authors* about the matter of this *Panacea* sufficiently expresses their *uncertainty*, *conjectural suppositions*, or *fond hopes* in relation to their attainment of it, whilst some place it in the *essence* of *individual Vegetables*, *Animals*, or *Minerals*, choosing those which are most *energetical*, and fancying that the more *incorruptible part* of these being by Art separated from all *terrestrial impurities*, and advanced to the condition of the *Heavens*, is the true *Phaleia*, and as one commends it, *Poterit vitam servare & quodammodo producere & tum ratione similitudinis quam habet essentia hac cum calore insito, tum quia est quodammodo quoddam incorruptibile & temperatum omnibus morbis medicamentum esse contrarium*: h. e. Such an essence is not only powerful enough to preserve life, but to prolong it, and because of its likeness to and correspondence with our innate heat, as because of its incorruptibility and temperature overcomes all Diseases: But should it be granted that the *Principles* constituting that *body* from which this essence is drawn were *Catholick*, yet when once they are firmly link'd together, and most intimately

intimately united, their *artificial resolution* may possibly alter the *individuum*, or substitute another *particular product*, but not reduce it into its *original universality*; and however some *Individuals* are of a more *durable nature* than *others*, and these are us'd to imprint their *perpetuity* on *bodies* more subject to putrefaction, yet such *essences* being capable of *change* by that body into which they are received, do lose their *supposed universality* in operation. The History related by *Crollius*, That he saw a man with one drop of a certain spirit from a dying condition in the space of one night perfectly restored to health, the celestial heat of that Medicine being immediatly communicated to the heart, and soon after diffusing its rays throughout the body, This, I say, and such like *Histories* do not prove the effect of it in all *Diseases*, or evidence that the *preparation* of an *Individual* may not perform as difficult a Cure; I know that some conclude that by the same rule an *Individual* especially if *essentiated* may change the body from a *diseased state* to a condition of *perfect health*, as that w<sup>ch</sup> is *poysonous* may cause such a *sudden alteration*, as that the person who even now was *well*, may quickly *expire* by reason of its *destructiveness*, but such *venom* hath the advantage on the

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bodies

bodies *proneness* to *putrefaction*, and may sooner *dissipate* the *spirits* which are upon the wing, then the other *fix* them or illuminate their darkness; so that what promotes the effect of the one is the greatest impediment imaginable to the other: I deny not that an *Individual* may remedy a *particular Disease*, and notwithstanding the proneness of our Nature to corruption, act so vigorously as to cure a threatening distemper, and I suppose that very many have seen as much done by *Laudanum*, and other Medicines, as *Crollius* mentions in that Patient, but yet it were a vain conclusion to infer that such an *essence*, or that *Laudanum* would hereupon cure all Diseases and perform the like *impossibilities* as are spoken of the *Panacea*; no person can be ignorant of the Experiments made on *Gold*, because it (as many think) contains in it all necessary conditions to the *universal Medicine* which I need not recount; but unless something is performed by the *Diaphoretical* virtue of the *Menstruum*, no wonders have been wrought by it, so that *Billichius* calls *Aurum potabile*, *aurum putabile*; since that all true *Philosophers* in their Preparation of their *Medicinal stone* did not mean the common *Gold*, but that of the *Philosophers*, as they mispent their pains who sought

sought out *dissolvents* to make our *Gold potable* in expectation of making thereby the *Elixir*, so it would be to as little purpose to discourse the possibility of gaining a *Dissolvent* not *corrosive* to elicit its medicinal *tincture* which at length will satisfy only a particular intention.

The hyperbolical *Encomiums* which have been given to the *essences* of *Individuals*, might easily delude those who approve all things according to their *commendations*; and doubtless in many respects such *noble preparations* might deserve a just esteem: but the more prudent and wary of the *Hermetical Philosophers* \*observing the absurdity to expect an *universal operation from a limited Agent*, did busy and employ themselves to find out the *universal matter* which is so enigmatically discoursed in the Writings of *Chymical Authors*, as if they rather designed to encourage *Humane Industry* in the search after that which for no other cause they would seem to have known, then give them any hopes of interpreting and unriddling their most *obscure, perplexed, and mysterious descriptions* of it, saith one, *Fove fodeam usque ad genua & accipe terram nostram in qua est rivulus & unda viva scilicet universale menstruum & aquam no-*

\* Multi sunt qui ex particulari materia medicamentum universalissimum elicere volunt frustra tamen omnia suis experientia attestatur universalissimum siquidem ex universalissimo elici debet.

*fram ponticam, in qua habitat sal armoniacum nostrum, & spiritus vivus universi qui omnia in se continet: h. e. Dig a Pit knee deep, and take our earth in which is a living stream, viz. our universal Menstruum, and take our Pontike water in which is found our Sal Armoniack, and the universal spirit which contains all things in it; and saith Bacon, Elegant rem supra quam Natura tantum primas operationes incepit: h. e. Such a matter must be chosen on which Nature hath only done her first work. He who is acquainted with the parabolical expressions of the Ancients relating to this Subject, will be convinced that although they who write best, hint a necessity of some universal matter which may yield by a Philosophical Preparation a most noble Medicine to cure Diseases, may yet apprehend their dissentions about this matter, and the improbabilities of others finding it out by their direction; but if I should grant that the true Sons of Art might rightly understand the Ancients and gain the knowledg of the universal matter, yet in regard that there is not an universal intention in the cure of Diseases, I cannot see of what use it can be in Medicine; to comfort the Archaus and to garrison the heart which is the Royal Fort with invincible vertues, answers only*  
*a par-*

a particular intention: That all Diseases do spring from one root is only the supposition of some who would patronize this *Panacea*, whereas others more rationally inform us that *Sanity* consists not in indivisibili, but that different members in the body enjoy a different *Sanity*; and having a divers complexion, conformation, and operation, stand in need of a variety of Medicines to cure their distinct and sometimes contrary Diseases: What though there sometimes happens a *Metastasis* of the *Morbifick matter*, which varying its seat alters the symptoms according to the parts in which it fixeth, it is not proved that hereupon what opposed it in one part is as proper and applicable notwithstanding the remove as before, and that in curation no particular respect ought to be had to the parts constitution which is affected; it may be, that before the *Metastasis* 'twas convenient to use *Diaphoreticks*, and afterwards if the matter lodgeth in the breast, what may evacuate it by promoting expectoration, if in the lowest *Ventricle* *Catharticks* or *Diureticks* which may discharge it: he certainly knows little of the causes of Diseases who discerns not their difference in respect of the vessels or parts which they seize or most afflict, whereupon the *Methodus medendi*  
is

is to be altered, I need not enumerate the several causes of Diseases which the *Galenists* reckon, but content my self with an observation that the best *Chymists* do account two grand Causes of the constant alteration in mans body, disposing it to Diseases and death, which are the *consumption of radical moisture* and the *putrefaction of humors*; it is therefore incumbent on the Pretenders to a *Panacaa*, to prove that by the same *Medicine* they can prevent this *putrefaction of humors*, and hinder the *consumption of radical moisture*: The Universalists have been very solicitous to appropriate to their *Medicine* such vertues as might answer the indication both of a *drying vertue* to withstand and resist *putrefaction*, and of *moisture or unctuosity* to supply the *decaies and spendings of natural heat*, and therefore they assert that their *Panacaa* in respect of its activity and solar heat doth brighten, fortifie, and encrease our innate heat, and hereby evaporates and dissipates all *Morbifick Meteors* which otherwise would stagnate and putrifie, in respect of its substance is oleagenous fix'd and incombustible, aptly recruiting any loss or spending of the radical moisture: If this *Panacaa* can certainly do what is pretended, it may seem strange that they who were esteemed



Steemed Possessors of such a Medicine, did not defend themselves and their Patients from the disease of *Old Age*, and from *Death*; for *Old Age* creeping on gradually, may more probably be opposed then violent Diseases, but when its apparant that neither in themselves nor others they were able to stop the course of *old age* and disappoint the stroke of death, they would excuse their Art and Medicine by blaming some great neglects whilest they were young, and tell us that if they had then taken such a Medicine it might have effected much in the prolongation of life; but others well pondering the Vertues attributed to it *Unde fit restauratio corporum per morbos debilitatorum prompte & perfecte ea curans & postea juventutem primumque vigorem diminutum & per frigidum annorum acconitum fere extinctum restituens: h.e.* It is sufficient to restore the decaies of mens bodies, most expeditionously and perfectly helping all Diseases, changing the ruines of old age into youthfulness. These (I say) being convinced by experience that such empty vaunts of the *Panacea* are ridiculous, do otherwise state the business and make little difference between the *Polychresta* of the *Galenists* and these more noble Medicines, and if the *Panaceas* which have been or at present are pretended

ded to in the World are duly examined, they undoubtedly will be found to answer some more *general intention*, and by no means deserve the *appellation* of *universal Medicines* in the common and known sense and notion of the term, I might instance in *Begwins* preparation of *Vitriol*, *Quercitanus* of *Antimony*, &c. But above all others *Anwaldins Panacea* in the highest esteem, which as *Hoffman* relates in *Sherbius's* judgment was *poysonous*, and another Author gives us a more accurate account of it, *Panacea Anwaldina summopere in propulsandis morbis decantata cum effectum assecuta est, non tam Naturam confortando quam vi diaphoretica operando quam Libavius per <sup>duodecim</sup> ignis probavit & deprehendit concinnatam ex hydrargyro & Cinnabari quæ duo mineralia nullam corroborandi facultatem obtinent: h. e. Anwaldins universal Medicine of such fame for its wonderful effects in the cure of Diseases did not operate by comforting Nature but by provoking sweat, and Libavius examining it by Pyrotechny detected that it consisted of Mercury and Cinnabar which have no corroborating vertue in them.*

Thon. epist.  
med. p. 14.

Every true Chymist who is acquainted with artificial either simple or compound Preparations especially Mineral, very well  
skills

*skills* their efficacy in the satisfaction of either *general* or *particular intentions* as they are skilfully applied, these know that a just mixture of *Mercury, Antimony, and Gold*, or apt Chymical Compositions will do more in the curation of some *Diseases* then either of *them* in like manner *singly prepared and given*, but to conceive that any Medicine can keep off *old age*, and by the same way cure all *Maladies*, is an opinion which no sober person did ever entertain; if then by a *Panacea* is only signified any *noble preparation* which respecting some *general intention* which in the curation of *Diseases* is observable, 'tis not improbable but that the *true chymical Physicians* do not only assent to them, but are furnished with some as *powerful* as any yet known in the world; for we must grant that the *Polychresta* of the *Chymists* do infinitely excel those of the *Galenists*, but yet it is considerable that even those *Authors* who are famed to be *Masters* of these *Panaceas*, did in most cases both use for *themselves* and *others* Galenical Medicines as they had occasion, or the known Rules of Art required.

But our *Pseudochymists* it may be by purchase obtaining *one* of these *noble Preparations*, and not understanding the *true use* of it do in *hopes of custom* proclaim the  
Vertues

*Vertues of their Medicine*, as if it would most speedily and certainly cure all diseases, strengthening the *Archæus*, to whose error and debility they adscribe all the several affections of mans body, and enabling Nature to discharge her self by the most convenient ways according to the condition and quality, or seat of the *Morbifick* matter, and if all manner of evacuations or most of them can be caused by the same *Medicine* then a proof (as they suppose) is given of the wonderful efficacy of their *Medicine*, and a notable stratagem devised to seduce them that are most pleas'd when they are under the hand of a cheating *Montebank*: hence it is that one cries up his *Mercurial* preparation, another his *Antimonial* remedy, a third spirit of Salt which is diuretical, and almost every *Pseudochymist* would be accounted the Inventor or Professor of one; but methinks people should be better advised then to give ten shillings for a grain, or five shillings for a drop of that which being either illy prepared or mis-applied, more universally kills then cures, and stake their lives against the brags of such *Empericks*,

*Crede & saluus eris, promissis certa fides, nam  
Cum te interficient morbo curaberis omni.*

Believe, all's well, trust them, there word is sure,  
In killing thee they work a perfect Cure.

Although

Although I have pretermitted very much which might be said on this Subject, yet I hope that it is sufficiently made out that there is no *Panacea* to cure all Diseases in the vulgar acceptation of the word, and as a confirmation of my Assertion I shall produce the testimony of *Angelus Sala*, with whose words I conclude, *Quis non vanitatem eorum agnoscat qui vel ipsi persuasissimum habent, vel aliis persuadere conantur esse in rerum natura vel artis beneficio confici posse medicamentum quod instar universalis cujusdam universalissimi nullis vel limitibus, vel terminis circumscriptum, non tantum qualitates elementares aequali proportionem commensuratas in se contineat, sed & omnibus insuper proprietatibus specificis quae vel ex varia illarum commixtione, vel a certa aliqua praedestinatione oriuntur, abundantissime dotatum sit? quod suppresso calore suo jam refrigerare possit, jam humectare, sicut exiccandi potestate nihil damni faciat, jam adstringat, jam incrasset & contrarias interim facultates plane occultet quod idem interdum pervomitum, interdum per secessum purget, sudores cieat, urinam provocet, venenis tanquam Alexiterium resistat, somnum conciliet: denique ut in unum omnia conferam omnes alios effectus quos causarum morbificarum tam particularium quam universalium diversitas requirit omni tempore*

Angel. Sal. de  
Chrysol. p.  
422.

*tempore & loco, in omni sexu, atate, complexionē & personarum constitutione præstet, omnibus adeo infirmitatibus medeatur, ac nulla unquam ratione corpus offendant? h.e. How conspicuous is their vanity who either believe themselves or would persuade others that either Art or Nature can produce any Medicine which shall be impowred with the operations attributed to the most universal Medicine being unconfin'd and boundless in its efficacy, not only containing in it all the elementary qualities in exact proportion, but endowed with all Specifick proprieties flowing from their mixture or essence, which notwithstanding its heat can sometimes cool and sometimes moisten, not at all suffering in its drying vertue, can adstringe or bind and incrassate, and in the mean while conceal its contrary faculties, that now can vomit, anon purge, sweat, prove Diuretical, become an Antidote against poyson, and cause sleep; and to say no more, can certainly remove and take off all effects flowing both from the diversity of universal and particular Causes at all times, in all places, Sexes Ages, Complexions, different Constitutions, curing all these Diseases without any prejudice to the Body?*

FINIS.

